



Class

239 G

Book

B912

General Theological Seminary Library

CHELSEA SQUARE, NEW YORK

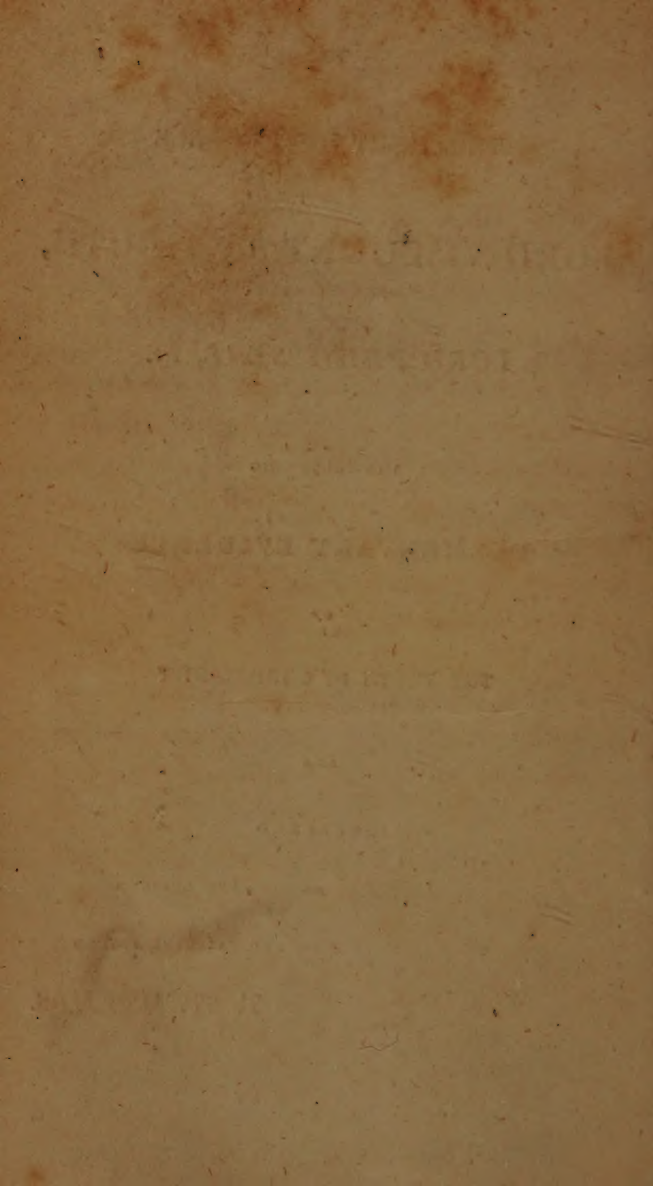
TO  
THE RIGHT HONOURABLE  
LORD VISCOUNT SIDMOUTH,  
LORD PRIVY SEAL, &c.

THE FOLLOWING  
ELEMENTARY EVIDENCES  
OF  
THE TRUTH OF CHRISTIANITY  
ARE  
INSCRIBED

BY HIS EVER OBLIGED

AND FAITHFUL FRIEND

T. ST. DAVID'S.





## PREFACE.

---

THE following Elementary Evidences of the truth of Christianity having in their separate appearance, as EASTER CATECHISMS, met with the approbation of the publick, are here reprinted in one volume; to which is added, *A Plain Argument, from the Gospel History, for the Divinity of Christ.*

I have retained the appellation of EASTER CATECHISMS in the general title in order to direct the mind of the young reader to that most important circumstance, that our belief of the truth of Christianity rests on the ground of an historical fact ascertained by “many infallible proofs\*.”

\* Acts i. 3.

Without repeating what has been said in the prefaces to the several Catechisms, I have only to add here in a general way, that the object of these Evidences has been

1. To produce a conviction of the truth of Christianity from the evidence of Scripture, and especially from Christ's testimony of Himself;

2. To promote the study of the Scriptures by authenticating the evidences by numerous and minute citation; and

3. To bring that study to a further practical use by drawing from our Saviour's example, and injunctions, and from the faith and conduct of the first believers in Christ, such illustrations and rules of faith and duty, as may tend essentially to form the character and temper of a Christian.

DURHAM, *March 5, 1806.*

AN  
EASTER CATECHISM,  
PART THE FIRST,  
CONTAINING  
EVIDENCE  
OF THE  
CERTAINTY OF A FUTURE STATE,  
AND OF THE  
TRUTH OF CHRISTIANITY,  
FROM THE  
RESURRECTION OF CHRIST.

---

*If thou shalt confess with thy mouth the Lord Jesus,  
and shalt believe in thine heart that God raised him  
from the dead, thou shalt be saved. ROM. x. 9.*

EASTERN CATHOLISM

CLIPPER

STATE OF NEW YORK

IN SENATE

January 10, 1871

REPORT OF THE COMMISSIONERS OF THE LAND OFFICE  
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE  
MAY 18, 1870

# CONTENTS.

---

## CHAP. I.

Of the difference between the soul and the body—Grounds of our belief in a future state.

## CHAP. II.

Of miracles, as an Evidence of divine Revelation.

## CHAP. III.

Rules to distinguish true miracles from false, applied to the Resurrection of Christ.

## CHAP. IV.

Of the Resurrection of Christ, as a proof of the truth of Christianity.

COSTEIR

1777

1777

1777

1777

1777



AN  
EASTER CATECHISM.

---

CHAP. I.

*Of the difference between the soul and the body—Grounds of our belief in a future state.*

§. 1.

Q. **W**HEN you are going to read, why do you open your book?

A. Because *I intend* to read.

Q. *When you are going to kneel down, why do you bend your knees?*

A. Because *I intend* to kneel down. \*

\* The object in these instances is to fix in the minds of children a plain, palpable impression of some active principle within them prior to, and distinct from, any mechanical act of the body. In the instances alleged the intention obviously precedes the intended act. The action of the mind is prior to, and therefore distinct from, the action of the body. The impelling power is distinct from the impelled substance:—the mind that moves, from the body that is moved.

Q. You say I intend. *What is I?*

A. My MIND within me.

Q. *What do you call that which unites in one frame your feet, legs, hands, arms, and head?*

A. It is called my BODY.

Q. *Is your mind then different from your body?*

A. Yes: my mind is very different from my body.

Q. *How do you distinguish your mind from your body?*

A. That is my *body* which is moved to do any thing; my *mind* is that which moves it. It is my mind, which raises my arm, bends my knees, and moves and directs my feet.

Q. *Who gives power to the mind to move the body?*

A. God. For by his Providence "we live, and move, and have our being." (Acts xvii. 28.)

Q. *What other name is the mind known by?*

A. It is also called the *soul* and the *spirit*.

## §. 2.

Q. *Of what does Man consist?*

A. Man consists of *soul* and *body*.

*Q. Do the Scriptures make a distinction between the soul and the body?*

*A. Yes: our Saviour says "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matth. x. 28.)*

*Q. What is properly called yourself?*

*A. My soul.*

*Q. Why?*

*A. Because the body will at the close of life perish for a time, by disease, accidents, or old age; but the soul will never die.*

*Q. Have you any proof from Scripture that the body will perish, but that the soul never will?*

*A. Yes. Job says "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another; though my reins be consumed within me." (Job xix. 26, 27.)*

*Q. If worms destroy your body, how will you be able in your flesh to see God?*

*A. Because, though my body will be destroyed by death, it will be restored again at the last day. (1 Cor. xv. 42, 44. Philip. iii. 21.)*

*Q. What do you understand by the words, "whom I shall see, and not another?"*

*A.* I understand them thus: though I cannot now see God; and though what I now know of Him, with certainty, is from the Scriptures; I shall at the last day see God with my own eyes.

*Q.* *What do you understand by the words, "whom I shall see, though my reins be consumed within me?"*

*A.* I understand, that though my body will perish for a time by death, yet I, that is my soul, will continue to live, and will see God.

*Q.* *Do the Scriptures any otherwise distinguish the soul and the body?*

*A.* In the Scriptures the body is called the *outward man*; and the soul, the *inward man*. (2 Cor. iv. 16.) The body is also called the *flesh*; and the soul the *spirit*. (Rom. ii. 28. Col. ii. 5.)

### §. 3.

*Q.* *What ought to be your chief care?*

*A.* The care of my soul.

*Q.* *What do you mean by the care of your soul?*

*A.* I mean the thoughts and care of what will become of my soul in the next life.

*Q.* *You think, then, that the things of this life are not of so much value, as those of the next?*

*A.* I think that the things of this life are of no value in comparison with those of the next. For our Saviour says, “What is a man profited, if he shall gain the whole world, and lose his own soul?”

*Q.* *What then is the reason that men often appear to place their whole happiness in this life;—to think only of this life;—and to be happy or miserable, as things happen to turn out in this life?*

*A.* I suppose it is because they seldom think of the unspeakably greater value of the next life.

## §. 4.

*Q.* *Upon what grounds is it, that a Christian believes that there will be another life after this?*

*A.* Upon the certainty of CHRIST'S RESURRECTION from the dead; and on Christ's own declaration, that there will be another life and a day of judgement.

*Q.* *What did St. Paul say of a future judgement in his speech to the Athenians?*

*A.* He said, “God hath appointed a day, in the which he will judge the world in righteousness by that man [both God and Man] whom he hath ordained; whereof he hath given assurance unto all men,

“in that he hath raised him from the dead.” (Acts xvii. 31.)

*Q. How did Christ declare the certainty of a future judgement ?*

*A.* St. Peter says in his Speech to Cornelius, that “Christ commanded the Apostles  
“to preach unto the people, and to testify  
“that it is he which was ordained of God to  
“be the judge of quick and dead.” (Acts x. 42.)

*Q. And upon what does a Christian ground his belief of the resurrection of Christ ?*

*A.* Upon the testimony of Christ’s disciples and others, who saw him, and touched him, and conversed with him, and eat with him, after he rose from the dead.



## CHAP. II.

*Of Miracles, as an Evidence of divine revelation.*

## §. 1.

Q. **WHAT** is this life?

A. This life is a state of trial and preparation for another.

Q. *How shall we be rewarded or punished in the next life?*

A. Accordingly as we have lived in this. (2 Cor. v. 10.)

Q. *Who will be our judge at the last day?*

A. God will judge the world at the last day by his Son, Jesus Christ. (Rom. ii. 16.)

Q. *Should you not think, then, that God would, in justice and mercy to his creatures, make it known to them, that there will be another life after this, and a future judgment?*

A. I should.

Q. *In what way should you think it likely, that God would make it known, and reveal it to them?*

A. In some way, that should convince

them, that the *revelation* certainly came from God.

Q. *And how could that be done?*

A. By such *signs*, and *wonders*, and *miracles*, as could not be done by man alone.

## §. 2.

Q. *What do you mean by signs and wonders and miracles?*

A. I mean such acts of power, as could not be done by man alone, nor without God's special and extraordinary assistance.

Q. *Did the Jews consider miracles, as proofs of divine Authority?*

A. Yes: in the book of Exodus it is written: "And Aaron spake all the words, " which the Lord had spoken unto Moses; " and did the *signs* in the sight of the people. " And the people *believed*." (Exod. iv. 30, 31.) In the book of Numbers we read, that "the Lord said unto Moses, how long " will it be ere they believe me, for all the " *signs* which I have shewed among them?" (Num. xiv. 11.)

Q. *What do you learn from these passages?*

A. We learn, first, that the Jews considered miracles, as an evidence of divine authority; and, secondly, that God empow-

ered his Prophets to work miracles as proofs, that they were sent by him. \*

*Q. Did not the Jews desire Jesus to shew them some sign or miracle, to convince them that he came from God?*

*A. Yes: "They said unto him, What sign shewest thou then, that we may see and believe thee?" (John vi. 30.)*

*Q. What had Jesus said of himself, which they would not believe without seeing some miracle to convince them, that what he said was true?*

*A. He had called himself the Son of God, and the Son of Man, (which were titles of the Messiah;) and said that he came from God.*

*Q. Did they expect the Messiah would perform Miracles?*

*A. Yes: "They said, when Christ" (that is, Messiah) "cometh will he do more miracles than these, which this man doeth?" (John vii. 31.)*

*Q. Does it not appear, that, on that account, they required of him extraordinary signs and miracles?*

*A. Yes: it appears from that passage in the Gospel, in which the Jews, not content with a great miracle, which Christ had just*

performed, desired him to shew them *a sign from Heaven.* (Mark viii. 2.)

*Q. Why did they desire a sign from Heaven as a proof of his being the Messiah?*

*A.* Partly, I suppose, because they would have considered a sign from Heaven as an especial proof of divine approbation and assistance; and partly, perhaps, because Daniel in his prophecy of the Messiah, spoke of "the Son of Man," that is the Messiah, as "coming in the clouds of Heaven," (Dan. vii. 13.) a sign, which Christ himself mentions (Matth. xxiv. 29.) where speaking of the last day, he says, "Then shall appear the sign of the Son of Man in Heaven."

*Q. Is there any other passage, in which they require from Jesus a sign or miracle, in proof of his being the Messiah?*

*A.* Yes: there is a passage in St. John's gospel (ii. 18—22.) in which they require of Christ a sign, as warrant of the authority, by which he drove the money-changers and others out of the temple.

*Q. How is their demand on that occasion applicable to the Messiah?*

*A.* Christ had said to those that sold doves, "Take these things hence; make not my Father's house an house of merchandise:" calling the Temple, that is, God's house, *his* Father's house, and there-

fore calling himself the Son of God, that is the Messiah. “ Then answered the Jews, “ and said unto him, what sign shewest thou unto us, seeing that thou doest these “ things?” that is, since thou exercisest this authority in the house of God, and callest thyself the Son of God, shew us some sign, or miracle, by which we may know, that you are really the Son of God, and have a right to do these things.

*Q. What was the sign which he proposed to them ?*

*A.* He foretold his own *Resurrection*, giving them this prophecy as a sign, the accomplishment of which was to be the proof of the truth of his words, in calling God his Father, and himself the Son of God, the Messiah.

### §. 3.

*Q. What signs and miracles did Jesus perform ?*

*A.* The blind recovered their sight, and the deaf their hearing; the lame were enabled to walk, the lepers were cleansed; and the dead were raised to life.

*Q. Were these miracles performed gradually, or at once ?*

*A.* At once, in a moment, by a word only thousands were restored from the most

inveterate distempers to perfect health and strength.

*Q. What did the Jews think of these miracles?*

*A.* At one time “they marvelled, saying  
“It was never so seen in Israel.” (Matt. ix. 33.) and, again, “never man spake  
“like this man.” (John vii. 49.) At another time, the man who was born blind, and had been restored to his sight by Jesus, said “since the world began, was it not  
“heard, that any man opened the eyes of  
“one that was born blind. If this man  
“were not of God, he could do nothing.” (John ix. 32, 33.) At another time, when Jesus had healed a child who was possessed of a devil, the multitude “were all amazed  
“at the mighty power of God.” (Luke ix. 43.) And again many of the people believed on him, and said, “when Christ  
“cometh, will he do more miracles than  
“these, which this man hath done?” (John vii. 31.) At another time, when they had seen the miracles that Jesus did, they said,  
“This is, of a truth, that prophet that  
“should come into the world.” (John vi. 14.) Others said, this is the Christ. (John vii. 41.) Others, again, said, “John did no  
“miracles: but all things, that John spake  
“of this man, were true.” (John x. 41.)



## §. 4.

*Q. Was there not one of Christ's miracles which appeared to have a remarkable influence on the opinions of the Jews, so as to induce great numbers to believe on him?*

*A. Yes: the raising of Lazarus from the dead.*

*Q. In which of the Gospels is this miracle recorded?*

*A. In the Gospel of St. John.*

*Q. Repeat the passages which describe the effect of this miracle on the Jews.*

*A. In the xith chapter it is written, that*  
*“ many of the Jews, which came to Mary,*  
*“ and had seen the things which Jesus did,*  
*“ believed on him.—Then gathered the*  
*“ chief Priests and Pharisees a council, and*  
*“ said, what do we? for this man doeth*  
*“ many miracles. If we let him alone, all*  
*“ men will believe on him.” (ver. 45. 47,*  
*48.) Again, “ much people of the Jews”—*  
*(“ came to Bethany, where Lazarus was”)*  
*“ and they came, not for Jesus' sake only,*  
*“ but that they might see Lazarus also,*  
*“ whom he had raised from the dead.”*  
*(John xii. 9.)—Soon after the Pharisees*  
*said among themselves “ perceive ye how ye*  
*“ prevail nothing? behold the world is gone*  
*“ after him.” (John xii. 19.)*

*Q. On what occasion did they say this ?*

*A.* When the people “ went forth from  
“ Jerusalem to meet Jesus, and took bran-  
“ ches of palm-trees, and cried Hosanna :  
“ blessed is the king of Israel, that cometh  
“ in the name of the Lord.” John xii. 13.

*Q. Why did they shew him this great honour ?*

*A.* Because they believed him to be the Messiah.

*Q. Why did they call him “ the King of Israel ?”*

*A.* Because they expected, that the Messiah would come “ to restore again the king-  
“ dom to Israel,” and reign over them like an earthly king.

*Q. Were they not, once before, upon the occasion of some great miracle, going to make him a king ?*

*A.* Yes : when the five thousand men were miraculously fed with five barley loaves and two small fishes. (John vi. 14, 15.)

*Q. What was the miracle that on this last occasion induced them to meet him from Jerusalem with palm-branches, and to hail him their king, that is, the Messiah ?*

*A.* The raising of Lazarus from the dead.  
“ For the people that was with him, when  
“ he called Lazarus out of his grave, and  
“ raised him from the dead, bare record.

“ For this cause the people also met him,  
 “ for they had heard that he had done  
 “ this miracle.” (John xii. 17, 18.)

*Q. The Pharisees and chief Priests, who did not believe in Jesus, must have borne great hatred to Lazarus, who was the occasion of this ferment among the people in favour of Jesus.*

*A. Yes: “ The chief priests consulted,  
 “ that they might put Lazarus also to death;  
 “ because that by reason of him many of  
 “ the Jews went away, and believed on  
 “ Jesus.” (John xii. 10, 11.)*

### §. 5.

*Q. It appears, then, that in consequence of the miracles of Jesus, many of the Jews believed on him. Can you tell me the name of any particular person?*

*A. Yes: “ there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no one can do these miracles, which thou doest, except God be with him.” (John iii. 2.)*

*Q. Can you mention any other person?*

*A. Yes: the first chosen disciples of Jesus were confirmed in their faith by the*

miracle at the marriage feast at Cana in Galilee. (John ii. 11.) Peter and Andrew, James and John, at the sight of the miraculous draught of fishes, became his disciples. (Luke x. 11.) A nobleman at Capernaum (together with his whole house) was converted by the cure of his son. (John iv. 53.) The man that was born blind, on his being restored to his sight by Jesus, believed on him, and worshipped him. (John ix. 38.)

## §. 6.

*Q. You see that the power and evidence of Christ's miracles was such, as to convince all whose hearts were not hardened against the truth, that they were, as Christ said of them, performed "by the finger of God," (Luke ix. 16.) and were "the works of" God "his "Father." (John x. 37. 38.) But to whom did the unbelieving Jews impute them?*

*A. Instead of giving glory to God and Christ, they imputed the miracles to the assistance of the Devil. (Matth. xii. 24.)*

*Q. This imputation, however false and prejudiced in itself, is nevertheless of great value: what do we learn from it?*

*A. We learn from the very enemies of Christ, the living witnesses of his miracles,*

that they were too great and wonderful to have been performed by man alone; and, as it is impossible they should have been the works of the Devil, it is evident, even from their testimony, that they must have been the works of God.

*Q. Why is it impossible they should have been the works of the Devil?*

*A.* It is impossible that those miracles should have been the works of the Devil, which were intended to destroy the works of the Devil; for the reason which our Saviour gave: "Every kingdom divided against itself, is brought to desolation; and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand?" (Luke xi. 16.)

*Q. It seems that the miracles of Christ had a very different effect on the "evil heart of unbelief" in the prejudiced Jews, from what they had on the Devils themselves.*

*A.* Yes: the unbelieving Jews ascribed the miracles of Christ to the assistance of the Devil; but the Devils themselves knew them to be, and confessed them, the works of "the holy one of God, the Son of God" himself. (Mark i. 24. Matth. viii. 29.)

§. 7.

*Q. Did the Disciples and Apostles of Jesus perform such miracles as their master ?*

*A. Yes: Christ gave his disciples power to heal the sick, and to tread on serpents and scorpions; and promised that nothing should hurt them. And the Devils were subject to them. (Luke x. 9. 17. 19.)*

*Q. You say that Jesus gave his Disciples the power of working miracles; what do we learn from that ?*

*A. As the power of working miracles can be the gift of God alone, we learn from Christ's giving his Disciples that power, that he not only came from God, but was himself God: "God manifest in the flesh:" (1 Tim. iii. 16.) and that in him "dwelt "all the fulness of the Godhead bodily." (Col. ii. 9.)*

§. 8.

*Q. Did Christ propose his miracles, as testimonies of his being the Son of God, the Messiah ?*

*A. Yes: when two of John's disciples were sent to Jesus to ask him, if he were the Messiah, he told them to judge for themselves by his miracles. (Luke vii. 22.) Again, in answer to the Jews, who were*



going to stone him for blasphemy, because he called God his Father, Christ said, “ say ye of him whom the Father hath sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.” (John x. 36. 38.) And in another passage he says, “ he (John) was a burning, and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.” (John v. 35, 36.)

### §. 9.

*Q. Was there not one particular miracle, which Christ proposed, as a testimony of his being the Messiah?*

*A.* Yes: the greatest of all his miracles his RESURRECTION from the dead.

*Q. On what occasion did he propose this testimony?*

*A.* When the Jews required of him a sign, as a warrant of the authority by

which, as the Son of God, he drove the money-changers, and others, out of his Father's house, the Temple, Jesus answered and said unto them, "destroy this Temple, and in three days I will raise it up:" that is ("for he spake of the Temple of his body,") destroy this body, and in three days I will raise it from the dead. (John ii. 19.)

*Q. When he was risen from the dead, did his disciples recollect this?*

*A. Yes: "when he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scriptures, and the word which Jesus had said." (John ii. 22.)*

*Q. Was it not his Resurrection from the dead, that clearly and determinately marked out Jesus to be the Son of God, the Christ, the Messiah?*

*A. Yes: St. Paul says, "he was declared to be the Son of God with power\*, according to the spirit of holiness, by the RESURRECTION from the dead." (Rom. i. 4.)*

\* With power, according to the spirit of holiness,] Rather, miraculously through the holy Spirit, or, through the power of the holy Spirit. See *Easter Catech.* Part iii. Ch. 3. §. 3.

## CHAP. III.

*Rules to distinguish true miracles from false,  
applied to the Resurrection of Christ.*

Q. **I**T appears, then, that upon the miracles, and especially the RESURRECTION of Jesus, his disciples rested their belief in him: does it not?

A. Yes.

Q. But is it not possible to be deceived by remarkable appearances, which may seem to be miracles, and yet are not so?

A. Yes: Christ himself forewarned his Disciples, that "false Christs and false Prophets should arise, and should shew forth great signs and wonders, insomuch that, if it were possible, they should deceive even the elect." (Matthew xxiv. 24.)

Q. How then may we distinguish between real miracles and false appearances?

A. They may be distinguished by the following marks; First (1.) If any remarkable fact recorded, as a miracle, was such as might have been judged of by the senses, that is, such as might have been seen, heard,

touched: and (2.) secondly, *was done publicly in the face of the world*; for as it would be impossible, that men should be deceived in such appearances, on that account *the living witnesses* of such a fact might justly have believed it to be a real miracle.

Q. *But suppose we have our accounts of any miracle only upon record, and by tradition, and at the distance of many years, perhaps of many hundred years?*

A. (1.) First, if such miracle can be shewn to have been *the foundation of any particular institution, which has existed from the time of the miracle to this time*, and (2.) secondly, if that institution has belonging to it any particular *customs and observances which have been constantly practised from the time of the miracle to this present time*: such miracle may be as reasonably credited by us, as if we had been living witnesses of it.

Q. *What do you mean by an institution?*

A. A particular form of government, such as the English, is an institution; a particular form of religion, such as the Christian religion, is an institution.

Q. *Why do you call the Christian religion an institution?*

A. Because it was instituted, that is, ordained, and appointed, by Christ.

Q. *Apply the four rules to the RESURRECTION of Christ.*

A. (1.) In the first place, the Resurrection of Christ was a matter of fact *to be judged of by the senses*; for those who bare witness to it, saw Christ after his Resurrection, and touched him, and conversed with him, and eat with him: (2.) in the second place *it was of the most public notoriety*; for Christ was seen after his Resurrection not by one only, or a few, or by many separately, but by above five hundred brethren at once. (1 Cor. xv. 6.) (3.) In the next place the Resurrection of Christ, by confirming the faith of the disciples of Christ, was *the foundation of a religion still existing*; for it was the foundation of the Christian religion: (4.) and lastly, this religion is accompanied by the observances of Baptism, and the Lord's Supper, both of them *instituted and enjoined by Christ himself, and constantly practised among Christians from the Ascension of Christ to this time*, as memorials of Christ, of his Death, and Resurrection.

Q. *May a miracle upon record be true, which has not all those marks of truth, which you have mentioned?*

A. Some miracles may perhaps be true, which have *not* all those marks of truth; but no miracle can be false which *has* them all.

## §. 2.

*Q. How does it appear that Baptism was a memorial of the death of Christ?*

*A.* Saint Paul says in the epistle to the Romans, “ Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?” (vi. 3.)

*Q. What do you mean by being baptized into Jesus Christ?*

*A.* To be baptized into Jesus Christ, is to be baptized in the name of Christ, and to profess ourselves, by baptism, the disciples of Christ, and our conformity to Christ.

*Q. What do you mean by being baptized into the death of Christ?*

*A.* To be baptized into the death of Christ, is, to be baptized in remembrance of the death of Christ, and to profess, by baptism, our conformity to his death, that is, to be engaged to die to sin, as he died for sin.

*Q. Tell me a little more distinctly what you mean by being dead to sin?*

*A.* To be dead to sin, is, not to “ live any longer therein,” not to live in the practice of any known sin, but (as we promised by our sureties, at our baptism) to renounce the works of sin, and to be “ alive unto righteousness.” (Rom. vi. 2.)

Q. *We are bound, by the death of Christ, to die to sin; to what are we bound by his RESURRECTION?*

A. "As Christ was raised up from the dead by the glory of his Father, even so we should" rise from the power of sin, and "walk in the newness of life." (Rom. vi. 4.)

Q. *What further connection has Baptism with the Resurrection of Christ?*

A. St. Peter says, "Baptism doth save us by the Resurrection of Christ." (1 Pet. iii. 21.)

## CHAP. IV.

*Of the Resurrection of Christ, as a proof of the truth of Christianity.*

Q. **A** Fact of so much consequence as THE RESURRECTION OF CHRIST, would, no doubt, be very circumstantially recorded. *Was it so?*

A. It is fully recorded in the Gospels, and constantly appealed to in every other part of the New Testament. It was acknowledged by the disciples and apostles of our Lord, as the sure ground of their faith in him, and of trust in his promises. It was the anchor of their hope under all difficulties, and their never-failing source of comfort under all trials and afflictions, persecutions and oppressions, in sickness, and at death.

Q. *A fact so well attested and so fully recorded, by the first Christians, must, it should seem, have been universally credited by their immediate followers. Was that the case?*

A. Yes: all writers whatsoever, who have occasion to mention the Resurrection of Christ, whether they lived in the same age



with the apostles, or in the next after the apostles, whether they were for Christianity, or against it, unite in saying, that the Resurrection of Christ was received by all who called themselves Christians, without any doubt or disagreement.

*Q. It is natural to expect that facts so universally credited, so circumstantially recorded, and so highly valued, as the death and Resurrection of Christ, would have other memorials, beside written records. Are there such?*

*A. Yes: Baptism, and the Lord's Supper:*

*Q. How does it appear, that Baptism was a memorial of Christ's death?*

*A. It appears from the words of St. Paul: "Know ye not that so many of us, as were baptized into Jesus Christ," that is, in the name of Jesus Christ, "were baptized into his death," that is, in remembrance of, and in conformity to his death? (Rom. vi. 3.)*

*Q. How does it appear that the Lord's Supper was a memorial of his death?*

*A. Christ expressly instituted the Lord's Supper as a memorial of himself, and of the sacrifice, which he made for the sins of mankind by his death. (Luke xxii. 19, 20.) And his Apostle, St. Paul, says, "As often as ye eat this bread, and drink this cup, ye*

do shew the Lord's death till he come." (1. Cor. xi. 26.)

*Q. Is there any similar memorial of Christ's Resurrection?*

*A. Yes: the Christian Sabbath, the Lord's day.*

*Q. What was the first beginning of the Christian Sabbath?*

*A. The meeting of the Apostles on the first day of the week, "to break bread," that is, to eat the Lord's Supper. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts xx. 7.)*

*Q. Why was the Christian Sabbath called the Lord's day?*

*A. Because on this day, that is, on the first day of the week, our Lord rose from the dead.*

*Q. Is the Lord's day so called in Scripture?*

*A. Yes: in the first chapter of Revelations St. John says, "I was in the spirit on the Lord's day."*

*Q. Is there any other custom in the Church, the existence of which you can bring, as a proof of the Event, which it was meant to commemorate?*

*A. Yes: It has been handed down by written records and tradition, that king Charles the first was put to death on the*

30th of January : And the annual custom of commemorating his death by a public Church-Service on that day is a strong proof that he *was* put to death on that day.

Catechist. *Apply this traditionary observance to the Resurrection of Christ.*

A. It seems to me that the observances of *Baptism, the Lord's Supper, and of the Lord's day*, which are memorials of Christ's *death and resurrection*, and have been continued down to this time from the days of the Apostles, are as strong proofs that Christ was put to death, and rose again from the dead, as the observance of the 30th of January is of the death of Charles the first.

### CONCLUSION.

Q. *What is the conclusion that you draw from the whole evidence of Christ's MIRACLES and RESURRECTION?*

A. I conclude and believe, that the MIRACLES of Jesus were the works of God, and were intended by our Saviour, as proofs that he was THE SON OF GOD, "the prophet that should come into the world," the CHRIST, the MESSIAH.

I believe, that THE RESURRECTION OF CHRIST was a fact of the greatest certainty,

and therefore that CHRISTIANITY, which was founded on it, is a religion really derived from God.

I believe also, that, as surely as Jesus Christ is risen from the dead, so surely will there be another life after this, in which we shall be happy or miserable to all eternity, accordingly as we have lived in this.

*Q. Since then we have in the Resurrection and other Miracles of Christ, so clear a proof that Christianity is a true religion, do you think, that any thing else can prove it to be false?*

*A.* I think that whatever may, by any means, be proved to be true, can never by any other means be proved to be false.

*Q. If a Christian should ever have his faith beset by the objections and blasphemies of scoffers and infidels, or disturbed by any of those difficulties of Scripture, "which are hard to be understood," how should he act?*

*A.* He should never forget that the certainty of Christ's RESURRECTION from the dead proves Christianity to be a religion really derived from God.

In the next place he should remember, that as the Resurrection of Christ proves Christianity to be true, nothing else can prove it to be false.

And lastly he should pray God to increase his faith; to enliven his hopes; and so to

establiſh him in the knowledge and love of God, and of his Son Jeſus Chriſt, that his mind may be preſerved in that peace and comfort, which God alone can give; and which is precious above the value of gold and ſilver;—more precious than can be expreſſed or imagined\*.

\* “ The peace of God which paſſeth all underſtanding.” Philip. iv. 7.

*End of the Firſt Part.*



AN  
EASTER CATECHISM,  
PART THE SECOND,  
CONTAINING  
EVIDENCE  
OF THE  
MESSIAHSHIP OF CHRIST,  
AND THE  
TRUTH OF CHRISTIANITY,  
FROM PROPHECY, AND THE PROPHETIC  
KNOWLEDGE OF CHRIST.

---

TO WHICH IS PREFIXED

*A SERMON*

ON THE GROUNDS OF OUR FAITH IN CHRIST,





# CONTENTS.

---

*Advertisement to the First Edition, containing an account of the Conversion of a Deist in his own words.*

*Advertisement to the Second Edition.*

*A Sermon on the grounds of our faith in Christ, especially on the evidence from Prophecy.*

*Catechism:*

## CHAP. I.

### Evidence from Prophecy.

*Sect. 1. Introductory Questions, connecting the former Catechism with this; being Conclusions in proof of another life after this, and of the truth of Christianity, from the Resurrection of Christ.*

*Sect. 2. Of the degree of evidence from ancient Prophecy, which is sufficient to prove, that Jesus Christ was the Messiah.*

*Sect. 3. General expectation of the Messiah about and at the time of Christ.*

*Sect. 4. Ground of that expectation in the prophecy of Daniel, and in the declaration of John the Baptist.*

*Sect. 5. Application of the ancient Prophecies to Christ by the Evangelists, and Apostles, and Christ himself.*

*Sect. 6. Names of the Prophets, who foretold the Messiah.*

*Sect. 7. First Prophecy concerning the Messiah—why the Saviour of the world was called the Messiah, and the Son of Man,*

Sect. 8. Enumeration of other Prophecies concerning the Messiah.

Sect. 9. The prophecies more exactly descriptive of the Messiah, the nearer they approach the time of Christ—their antiquity and authenticity.

Sect. 10. Christ's disciples, convinced that Jesus Christ was the Messiah, who was foretold by the ancient Prophets.

Sect. 11. The inspiration of the ancient Prophets, a proof of Christ's Divinity.

## CHAP. II.

### Evidence from the Prophetick Knowledge of Christ.

Sect. 1. Instances of Christ's supernatural and prophetick knowledge—such knowledge allowed by the Jews to be a mark of the Messiah.

Sect. 2. The supernatural knowledge of Christ's disciples, derived from Christ.

Sect. 3. Christ's giving such knowledge to his disciples, a proof of his Divinity.

Sect. 4. The preaching of the Gospel by the Messiah, foretold by the Prophets.

Sect. 5. The fulfilling of Christ's promises and prophecies, the ground of his disciples' belief in him.

Sect. 6. Destitute condition of Jesus Christ while on earth.

Sect. 7. Distinction made in the Gospels between Christ's reputed father, and his real father.

Sect. 8. Christ's supernatural knowledge under circumstances the most unfavourable for acquiring knowledge, a proof of his Messiahship.

Sect. 9. A proof of Christ's Divinity from the prophecy of Isaiah compared with the New Testament.

Sect. 10. Recapitulation.

Sect. 11. General conclusion from the preceding Evidence.

# ADVERTISEMENT

TO THE

FIRST EDITION.

---

THE following Catechism on Prophecy, and the Prophetick knowledge of Christ, is intended for children, and other unlearned readers, who have not yet examined the evidences of our religion. The account here subjoined of *the conversion of a Deist*\*, in his own words, and extracted from the Arminian Magazine, will shew how much may be expected from an impartial inquiry into the evidences of the truth of Christianity.

“The last March, reading, as was my custom, the Analytical Review, my atten-

\* Lord Lyttelton was converted from Deism by studying the evidences of Christianity: Lord Rochester by the 53d chap. of Isaiah. The late Sir James Stonhouse was a Deist for several years in the younger part of his life. The first religious impressions on his mind were made by Doddridge's Three Sermons on *the Evidences of the Gospel*, and his *Rise and Progress of Religion in the Soul*. (See Stonhouse's Letters to Stedman.)

tion was directed to the character of a book, of which the most honourable mention was made; and the extracts there quoted, and which I perused with seriousness, impressed me with an idea of it's extraordinary merit. I immediately ordered the work, which was *Paley's Evidences of Christianity*; and though I presently procured it, yet from one cause or another, it lay by me some time unopened, from that time till the beginning of September. During the preceding month I had had several conversations with some friends on the subject of religion in general; the exercises of my professional duties afforded me an opportunity of associating a good deal with people among the Methodists\*, who were kind and free enough to communicate to me their sentiments on matters of this nature. I began

\* " With respect to my leaving the Church, the charge is entirely groundless; for so far am I from deserting it, that if my life be spared, I shall be more punctual in my attendance there, than I have been for many years past. And my reason for this is, that I admire the spirit of piety and devotion, which runs through the greatest part of the service. I accord heartily with the doctrines of the church, and I think it expedient for each individual, if he can do it with a safe conscience, to contribute his support to the religious establishment of that country in which he is born and educated, and under the government of which he lives free and happy."

to think they were more comfortable and happy under the influence of their opinions, than I was under the influence of mine; that their life was chequered with fewer evils, and their conduct throughout more consistent with reason and virtue. I even envied them their lot, and lamented my own inability to adopt their persuasions. It was in vain that they talked to me of the comfortable assurances of the holy spirit, of the willingness of God to receive sinners, and to answer the petitions of those who come in his son's name; it was to little purpose that they endeavoured to impress on my mind the efficacy of divine grace, or the excellence of the christian morality, when I denied the authority of the records themselves, from whence these doctrines are derived. I reasoned however thus with myself. The scheme of Christianity involves a subject of importance; it is either true or false. A candid enquiry into it's *evidences* is the most likely way of deciding the question. I have hitherto judged it false: but on what grounds? Have I considered attentively the nature and number of it's evidences? I am sensible I have not. I have only taken a partial and superficial view of the subject, and from a knowledge of this part I have condemned the whole: in other words, because I could not recon-

cile certain parts to my own reason, because I could not reduce them to a level with my own understanding, and make them accord with my ideas of the goodness and wisdom of God, I have had the audacity to reject the whole system as spurious. But surely this kind of reasoning, founded on so imperfect an acquaintance with the subject itself, must be altogether unsatisfactory and inconclusive, even when applied to matters of inferior moment. So that in the present instance, I must confess, I have formed an hasty and premature opinion; and the most probable supposition is, that I must be mistaken. I will therefore re-examine the subject; and as perhaps both my present and future happiness are interested in the decision, it can be esteemed no loss of time to give it the most serious attention. By this train of reasoning I persuaded myself to apply diligently to the work in hand. I recollected I had by me *the Evidences of Christianity* mentioned above.

“ I delayed not a moment. I read, I studied, I reflected; I perused the two volumes over in a short time. I have reason to bless the hour, in which I first took them up. A new light of evidence dawned upon my mind; a vast and unexplored field of argument displayed itself to my view; I saw the narrowness of the human intellect; the

futility of my former reasonings, the absurdity of my fancied objections, and the ignorance upon which they were founded; and it pleased Almighty God to make that book instrumental in restoring me to a sense of duty, in inspiring me with new and purer sentiments of religion, and establishing my faith on a foundation, which shall not be shaken, and against which, I am well persuaded, the gates of Hell shall never be able to prevail." DISNEY ALEXANDER, (Arminian Magazine, vol. xix. p. 211, 212.)

DURHAM, May, 1799.



# ADVERTISEMENT

TO THE

SECOND EDITION.

---

**T**HOUGH the *Messiahship* and *Divinity* of Christ are usually, for perspicuity, made distinct subjects, yet as the same Saviour is both *Christ* and *God*, and the evidences of both truths are united in the testimonies of the Apostles and Prophets, perhaps the two Questions should never be kept totally distinct in the minds of those, at least, who are learning the rudiments of Christianity. I have therefore taken an opportunity, in this second Part of the *Easter Catechism*, as well as in the former, to connect the two subjects by any easy inference, that occurred.

DURHAM, December, 1802.

# A SERMON\*.

---

2 PETER i. 19.

*We have also a more sure word of Prophecy ;  
whereunto ye do well that ye take heed, as  
unto a light that shineth in a dark place,  
until the day dawn; and the day-star arise  
in your hearts.*

THE approaching commemoration of our Saviour's birth, for its due and worthy celebration, claims every aid from previous meditation and reflection, which, by exercising and strengthening our faith in Christ, may make us more humble under the acknowledgement of God's infinite goodness, more grateful and obedient. The greater our faith is, the deeper will our self-abasement be, the more fruitful our gratitude, the more active our obedience: the greater too our joy at the good tidings of

\* Preached at Winston, November 14, and Durham, November 21, 1802.

the gospel; a joy not depending on convivial festivities, nor in any degree arising from them, but from a full conviction, that the Scriptures are the word of God, and that Jesus Christ was He that should come, to be the Saviour of the world: and that he is able to save to the uttermost all that come to God by him.

The whole truth of Christianity rests on the certainty of Christ's resurrection from the dead: it should therefore be the foundation of all our enquiries into the evidences of our religion; it should be the subject of our meditations not only at its appropriate season, but at all seasons of the year. The faster we hold this great fact, the stronger will our confidence be in the oracles of God, the more effectual our faith in Christ.

“ If Christ be not risen from the dead,” (said St. Paul of himself and the rest of the Apostles) “ we are found false witnesses of God; because we testified of God, that He raised up Christ.—But now is Christ risen from the dead, and become the first fruits of those that slept.” How great confidence is due to the testimony of the Apostles, you may judge from the pains, which they took to ascertain the fact of Christ's resurrection; from the difficulty, with which they were brought to believe it, till it was confirmed to them by the evi-

dence of their senses; and above all from their laying down their lives for their belief of it. It was the constant subject of their preaching; to declare it to the world was a main business of their Apostleship. You may remember, that when a successor was to be appointed by the Apostles in the room of the traitor Judas, it is expressly recorded, that “one was to be ordained to be a witness, with them, of Christ’s resurrection.” (Acts i. 22.)

From the Apostles we know, by infallible evidence, that Christ rose from the dead; from the Prophets we learn, that to fulfil the will of God, he must needs have suffered and risen again. From the account, which the Apostles and others give of Christ’s miracles, doctrines, his whole life and resurrection, we are sure that he was a great Prophet sent from God; from the scriptures of the Prophets we learn, that he was *the* Prophet and Saviour, that should come into the world.

The whole truth of Christianity, as I said, rests, and may safely rest, on the certainty of Christ’s resurrection from the dead. But there are many other evidences of the truth of Christianity; and it will greatly contribute to the stability and efficacy of our faith to examine them all. Besides, we are exhorted to “give the utmost

“ heed to those things which we have  
 “ heard (and read in the Scriptures,) lest at  
 “ any time we let them slip.” It will be  
 happy for us, if by these means we may be  
 enabled to “ go from strength to strength :”  
 —and to grow in grace, and in the know-  
 ledge of our Lord Jesus Christ; till we at-  
 tain the measure of the stature of the fulness  
 of Christ.”

But if our faith be not built on the right  
 foundation, we may be “ ever learning,  
 “ and never able to come to the know-  
 “ ledge of the truth.” This is a serious  
 concern to all who have any interest in the  
 education of children. There is not a  
 weightier duty than that which Providence  
 has allotted to those, who by nature, as  
 PARENTS, or by profession, as TEACHERS,  
 have the charge of instructing children in  
 the first rudiments of religious knowledge,  
 that is, the knowledge of God, of them-  
 selves, and their duties. God has enjoined it  
 upon Parents not as a subject of occasional  
 exercise, but of unceasing attention. “ And  
 “ these words, which I command thee this  
 “ day, shall be in thine heart: and *thou*  
 “ *shalt teach them diligently unto thy chil-*  
 “ *dren*, and shalt talk of them, when thou  
 “ sittest in thine house, and when thou  
 “ walkest by the way, and when thou liest  
 “ down, and when thou risest up.” (Deut.

vi. 4—7.) It is a most awful consideration, that Parents are responsible for the religious knowledge not only of their own children, but of succeeding generations. “Take heed to thyself, and keep thy soul diligently, lest thou forget the things, which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but *teach them thy sons, and thy sons’ sons*; —that they may learn to fear me all the days they shall live upon the earth, and that *they may teach their children.*” (Deut. iv. 9, 10.)

In teaching the first principles of religion, it is of great consequence, that we should be able clearly to account to ourselves and others for the grounds of our faith, and of the hope, that is in us. Our only sure hope is in Christ. There is no security for any hope, that is not built on “the foundation of the Apostles and Prophets, Jesus Christ, being the chief corner stone.” It should be a fixed principle that “there is no other foundation, than that which is laid, Jesus Christ,” laid in the writings of the Apostles and Prophets, in the Old and New Testament.

1. Let us trace the outline of this foundation, *first*, as far as it is seen in the New Testament. In the Gospels we find, that a general expectation prevailed amongst the

Jews in the days of Jesus Christ, that the Messiah so long foretold by the prophets was at that time to come into the world. The aged and venerable Simeon who had been waiting for this great event, when he saw the infant Jesus brought into the Temple, in a spirit of rapturous gratitude pronounced Him the promised *Saviour*\*, who was to be a "light to lighten the Gentiles." John the Baptist proclaimed him "the Lamb of God that taketh away the sin of the world." In consequence of John's testimony Andrew and Philip acknowledged Jesus to be the Messiah: "We have found the Messias" which is, being interpreted, the Christ." — "We have found Him, of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the son (as they then supposed) of Joseph."

In the same Gospels Jesus Christ declared himself to be the Messiah, the Son of God, God's only begotten Son, the Son of Man, whom he assured his hearers, they should one day see sitting on the right hand of God, and coming in the clouds of heaven, — with his holy Angels, and in his Father's glory. He said further of himself, that he was with God, and partook of the glory of God, before the foundation of the world;

\* "Mine eyes have seen thy *salvation*."



that he was one with God ; that no one knew the Son, but the Father, nor the Father but the Son, and he to whomsoever the Son will reveal him ;—that he came into the world from God, to do the will of God, to fulfil the law and the Prophets, (that is, all that is written of him in the writings of Moses and the Prophets;) to bear witness to the truth ; to give himself a ransom for many, and for the remission of sins ; and that “ God so loved the world, “ that he gave his only begotten Son, that “ all, who believe in him should not perish, “ but have everlasting life.’

In the same Gospels also we learn, that for calling himself the Son of God he was put to death on the cross. He came to bear witness to the truth ; and he suffered death for his confession of it. He did not bid the Jews believe him merely on his own testimony. He referred them to his miracles, to the fulfilment of his own prophecies, especially by his resurrection from the dead ; and to the Scriptures. “ If ye “ believe not me,” he said, “ believe me “ for the very works’ sake. The works “ that I do in my Father’s name they bear “ witness of me.—I tell you beforehand, “ that when it is come to pass, ye may be- “ lieve that I am He.—Search the Scrip-

tures; they are they which testify of me."

2. Such is the foundation of our faith in Christ, as it is seen in the New Testament: I say, the foundation, not the whole structure of our faith. Much more, relative to the pre-existence of Christ, his divine nature, his unity and equality with the Father, the end of his coming into the world, his sacrifice and atonement for the sins of mankind, may be drawn from the Gospels; more also, and more largely from the instructions of the Apostles, after they were enlightened by the holy Spirit, who, our Saviour promised, should lead them into all truth. We cannot be too much upon our guard against the notion, that any one part of the New Testament is superseded by another; or that our belief of the Gospels can release us from the belief of the other writings of the Apostles. Christ has prepared us for expecting many discoveries in the Epistolary writings of the Apostles, which are not to be found in the Gospels. "I have yet many things to say unto you, but ye cannot hear them now." He has prepared us also for yielding the most absolute submission to the authority of his Apostles, not only by telling them that the holy Spirit should lead them into all truth, but by assuring them, that at the last day their

judgments on earth should be recognized and confirmed in heaven. Let us now attend to the grounds of our faith to be found in the Old Testament: and the practice of Christ himself, in his own use of the Scriptures shall be our guide.

The first thing to be observed is the application, which Christ made of the Scriptures, to John the Baptist, and the testimony which he bore of him. John had declared himself to be the Messenger of the Lord foretold by the Prophet Isaiah, in these words: "I am the voice of one crying in the wilderness: Make straight the way of the Lord." Jesus confirmed John's declaration by applying to him the prophecy of Malachi: "This is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." Malachi foretold also that the Messiah should be preceded by the coming of Elijah. Many of the Jews did not believe that Jesus was the Messiah, because they were not aware, that this prophecy was fulfilled in the person of John the Baptist. Jesus expressly asserts this to his disciples, speaking of John; "If ye will receive it, This is Elias, (that is Elijah) which was for to come." (Matt. xi. 14.) Again I say unto you, that Elias is come already, and they knew him not,

but have done unto him, whatsoever they listed. Then the disciples understood that he spake of John the Baptist. (Matt. xvii. 12, 13.)

In a very early incident of Jesus's public life he applied to himself a prophecy of Isaiah. "He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place, where it was written: The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the *poor*; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the *blind*, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say, This day is this Scripture fulfilled in your ears." (Luke iv. 16—21.) It was at the commencement of his ministry. The words of the Prophet were fulfilled in Christ's preaching and miracles, as you may judge from Jesus's answer to the disciples of John, whom he had sent that they might learn from Jesus's own mouth, that he was the Messiah. "Jesus answered and said unto

“ them : Go and shew John again those  
 “ things which ye do hear and see: the *blind*  
 “ receive their sight, and the lame walk, the  
 “ lepers are cleansed, and the deaf hear, the  
 “ dead are raised up, and the *poor* have the  
 “ gospel preached to them.” (Matt. xi. 4, 5.)

On another occasion, when the Jews said unto him, “ How long dost thou make us to  
 “ doubt? If thou be the Christ, tell us  
 “ plainly. Jesus answered them, The works  
 “ that I do in my Father’s name, they bear  
 “ witness of me.” (John x. 25.) Soon after  
 on the same occasion he says, “ If I do not  
 “ the works of my Father,” which he ordained that I should do, and which the Prophets foretold of the Messiah, “ believe  
 “ me not.”

In his conversation with the Pharisees Jesus pointed out to them a passage in the Psalms descriptive of the Messiah. —

“ While the Pharisees were gathered together, Jesus asked them, saying, What  
 “ think ye of Christ? whose son is he?  
 “ They say unto him, The Son of David.  
 “ He saith unto them, How then doth David  
 “ in spirit call him Lord, saying, The  
 “ Lord said unto my Lord, Sit thou on my  
 “ right hand, till I make thine enemies thy  
 “ footstool?”

On the cross, and in the last moments of his life on earth, Christ said, “ My God,

“ my God, why hast thou forsaken me ?” He came into the world, to “ give himself “ for our sins, to die for the remission of “ sins, and for the ransom of many.” By his death therefore he was compleating God’s purpose for the redemption of mankind. As he came into the world to do his Father’s will ; and as on all occasions, even in his agony in the garden, he made his own will subservient to his Father’s, the words “ my God, my God, why hast thou “ forsaken me,” cannot mean, what at first sight they appear to mean, to complain that he was deserted by God. His language to Peter, when he was first taken by the Jewish multitude, shew that nothing could be further from our Saviour’s mind, than such complaint. Peter in the defence of his master wounded a servant of the high Priest. “ Then said Jesus unto him, Put “ up thy sword into his place.—Thinkest “ thou that I cannot now pray to my Father, and he shall presently give me more “ than twelve legions of angels ? But how “ then shall the scriptures be fulfilled ?” The most reasonable account of the words, is, that Jesus meant to mark the application to himself of a Psalm of David, beginning with these words, and the fulfilment of a Prophecy contained in it.

In his answer to the High Priest's question at his trial, Art thou the Son of the Blessed? when he said, " I am ; and ye shall see *the Son of Man* sitting at the right hand of power, and coming in the clouds of heaven," he evidently applies to himself the prophecy of Daniel concerning the Messiah: " I saw in the night-visions; and behold, one like the Son of Man came with the clouds of heaven." The *Son of God* and the *Son of Man* are equivalent terms for the Messiah; as you may see throughout the Gospels, but no where more strikingly than where Christ says that the *Son of God* shall judge all men at the last day, *because he is the Son of Man.* (John v. 27.)

From Christ's use and application of the Scriptures of the Old Testament you see in what parts of them we are more especially to search for testimonies of the Messiah. But he did not confine himself to the direct verbal prophecies. Sometimes he reminded them of incidents recorded in Scripture, which were types or figures, or resemblances of events in the History of the Messiah. " As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up. (John iii. 14.) As Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three



“ days and three nights\* in the heart of the earth.” (Matt. xii. 40.)

But it was in his discourses with his disciples after his resurrection from the dead, that he seems to have taken most pains to open and explain the ancient Prophecies relative to the Messiah, and to mark their application to himself. It was then, that “ beginning at Moses and all the Prophets “ he expounded unto them in all the scriptures the things concerning himself.” (Luke xxiv. 27.)

\* All languages have their peculiar modes of speaking, which, when literally translated, often convey a different meaning from what they have in their original. *Three days and three nights*, in the usual acceptation of these English words, include a greater space of time than passed between the crucifixion and resurrection of Christ. But, in truth, the expressions, *three days and three nights*, —*on the third day*—and *after three days*, used in different parts of the Gospels concerning the Resurrection of Christ, all meant the same space of time, in common and popular language, that is, in the language not of astronomy, but history. The reader, who wishes for information on this point, may consult Lightfoot, Hammond, Whitby, Wetstein, Pearce, and Wakefield; and from the instances which they produce from Jewish and Heathen writers, (who may be considered as unprejudiced authorities,) he will be satisfied that *three days and three nights* meant no more than *three days*;—that *one entire day*, with a single hour in the day preceding and following, was sufficient to be denominated *three days*;—and that *after three days*, was equivalent to *on the third day*.



3. It is worth observing, that before the death and resurrection of Christ, though his disciples believed him to be the Messiah, they had very erroneous notions of the Messiah's character and office, as foretold by the Prophets. For though Isaiah and Daniel had foretold the sorrows and afflictions, and death of the Messiah; and that he should be cut off, not for himself but for the transgressions and iniquities of the world; yet they could not bring themselves to think of a suffering Messiah.—Even after he rose from the dead, they were very slow in perceiving the completion of the ancient prophecies in their Master. And it was not till he had opened their understanding, and fully explained to them the prophecies concerning himself, as they are delivered by the Prophets, that they understood “those things,” or saw the end for which Christ came into the world. In the Acts of the Apostles, indeed, and their Epistles, we find them “determined to know nothing but Jesus Christ, and him crucified,” and declaring it to be their joy to suffer shame for his sake; proclaiming him a sacrifice and propitiation for the sins of the world; a mediator and intercessor between God and man. But this was not till they had been enlightened by the holy Spirit, who “led them into all truth.”

When you see in Christ's first disciples, before his death and resurrection, this difficulty of apprehending the true character and office of the Messiah, and the end of his coming into the world, you will not wonder that the *Gospel*, or *God's eternal purpose for the salvation of mankind*, should be frequently called in the New Testament, a *mystery*; the mystery of the Gospel, the mystery of God, the mystery of Christ, the mystery of faith, the mystery of godliness: the mystery, which from the beginning of the world hath been hid in God, (Ephes. iii. 5. 9.) hid from ages and from generations, (Col. i. 26.) and kept secret since the world began, but now is made manifest, and, by the scriptures of the prophets, (according to the commandment of the everlasting God,) made known to all nations for the obedience of the faith. (Rom. xvi. 25, 26.)

God's purpose for the salvation of mankind is called a mystery, because it was declared, at first especially, in general and unappropriate terms; and afterwards set forth by types, and figures, and prophetick visions. Every thing is a mystery, which has any hidden or secret meaning; or the means and issue of which we do not understand. God's merciful purpose was at first made known by his promise that the seed of the woman should bruise the Serpent's head.

The seed of the woman implies, because it includes, some one of Eve's children's children, some child of Adam, some Son of man. But who this Son of man should be, or how he was to destroy the power of the Serpent, was for many ages and generations *hid in God*, and was one of the secrets of divine Providence. It was not however long, before it was revealed that in one of the seed of the Patriarchs "all the nations of the earth should be blessed." To Abraham, to Isaac, and to Jacob was the promise successively made. Yet so far "the secret of the Lord" was a great mystery, because expressed only in indefinite generalities.—More light was thrown on the divine promise, when it became limited to the family of David. The manner and place of his birth, his condition of life, his miracles, his wisdom and knowledge, his sorrows, sufferings, death, and resurrection, are then predicted in explicit terms. Then we first hear Him, "to whom the promise was given," called Emmanuel, or God with us, the mighty God, the Lord our Righteousness, *the Son of Man*, the Messiah. Then we are told of his divine as well as human nature; of his glorified and afflicted state; of his everlasting kingdom, and his temporal death. But still the Gospel was a mystery, perhaps to the very Pro-

phets, who foretold the coming of the Messiah. For "prophecy came not in old time by the will of man;" was not a work of human sagacity, nor "of private interpretation," or voluntary utterance; "but holy men of God spake, as they were moved by the Holy Ghost." The mystery indeed increased with the apparent contrariety of circumstances foretold of the Messiah: but the personal characteristics by which he should be known, were, for this very reason, such as made them peculiarly calculated to distinguish the promised Son of Man, whenever he should appear, from all other Prophets and teachers.

After disclosing the peculiar circumstances before-mentioned, the next care of Providence towards distinguishing the Messiah, and marking the time of his coming, was in providing a forerunner of the Lord, who should identify and proclaim the Messiah. The Lord's forerunner was accordingly foretold by Isaiah, and more particularly by Malachi.

At length John the Baptist appeared. The angel who announced his birth said of him: "He shall go before the Lord in the spirit and power of Elijah, to make ready a people prepared for the Lord." (Luke i. 16, 17.) The Baptist appeared in the

spirit of a Prophet, yet not only as a Prophet but a witness, to verify the ancient prophecies, in proclaiming the Messiah. “ I saw, and bear record, that this “ is the Son of God.—Behold the Lamb of “ God, which taketh away the sin of the “ world.”

You see, then, that “ all the Prophets “ and the Law,” (that is, “ Moses in the “ Law”) prophesied of Christ until John. (Matt. xi. 13.) At his appearance Prophecy was complete. The Prophets had foretold, that the Messiah should come, and that a forerunner should precede him. What Abraham saw in spirit only, and rejoiced to see, John saw with his own eyes. He professed himself the forerunner of the Lord, and proclaimed Jesus to be the Messiah. Jesus declared himself the Messiah: and assured his hearers, that he came to fulfil the ancient Prophecies. (Matt. v. 17.)

It is very material to observe, that Jesus publicly professed it to be his office and business to fulfil what the Prophets had foretold of the Messiah. Think, what a test of truth he proposed for himself! They had in their hands the scriptures of the Prophets written many hundred years before his time; he bade them search, and judge for themselves, whether he was not fulfilling

them by his life and miracles. As a further, and most decisive test, he pointed out to them, what he had *yet to fulfil* by his death and resurrection. He expressly told them, that he mentioned these things to them *before hand*, that when they were come to pass, they might believe that he was the Messiah. Enlightened by his instructions *after he rose from the dead*, and by the communications of the Holy Spirit, they did believe, and have borne witness to the completion of Prophecy in Jesus Christ by their writings, which have come down to us, and by the sacrifice of their lives for their faith in Him.

Let me recall to your recollection a passage of St. Paul before cited, in which he speaks of the Gospel, as a mystery kept secret since the world began, (from the time of God's promise at the fall) "but is  
 " *now made manifest* by the Scriptures of  
 " the Prophets," that is, by the Gospel's completion of their predictions. Observe the contrast between mystery and manifestation. God's purpose for the redemption of mankind, so long prefigured and predicted, was a mystery, till it was manifested in the death and resurrection of Christ. That which *was* a secret and a mystery, ceases to be so, when it is made known. When therefore we see this progress from promise



to effect, from darkness to light, from mystery to manifestation, from God's hidden purpose to its visible accomplishment in Jesus Christ, instead of being offended at the term *mystery*, we should rejoice, that what was a mystery for so many ages, is not so to us; that what Kings and Princes in vain wished to see, the Apostles saw, and we know by the infallible evidence of their writings.

4. In their writings they teach in the plainest and strongest terms, that Jesus was the Christ. "To him, they assert, give all the Prophets witness." From them we learn, that the main drift of ancient Prophecy was to prepare the world for the coming of the Messiah. "The spirit of prophecy is the testimony of Jesus\*." (Rev. xix. 10.) They exhort their hearers and readers to study with the greatest diligence the writings of the prophets for the express purpose of confirming their faith. "We

\* In the common translation, *the testimony of Jesus is the spirit of Prophecy*, is an inversion of terms like the old translation of the first verse in St. John's Gospel, *God was the word*. The language of the angel to St. John amounts to this: "Worship not me, but God; I am thy fellow-servant, and fellow-witness of Jesus: for prophecy is the testimony of Jesus," or rather, "the office and commission of prophecy is to bear witness of Jesus."

“ have, says St. Peter, a more sure word  
 “ of Prophecy, whereunto ye do well  
 “ that ye take heed, as unto a light that  
 “ shineth in a dark place, until the day  
 “ dawn, and the day star arise in your  
 “ hearts.”

The ages and generations, which preceded the coming of Christ, may be considered, in a great degree, when compared with the Christian revelation, as a night of types, and figures, and resemblances; a night of shadows and mystery. Prophecy was the light, which a gracious Providence gave to a sinful world, as a pledge of his merciful purposes for the salvation of mankind. It was indeed as “ a light that shineth in a dark place;” very different from the light of the Gospel; but sufficient to direct the faith, and sustain the hopes of good and pious men, till the Day of Truth dawned, and “ the Sun of Righteousness arose with healing in his wings.”

The mind of every one, who has not studied the Scriptures with diligence, or been a faithful hearer of them by a punctual attendance on God’s publick ordinances, is in a state very unfit to judge of the correspondence between Prophecies and their completion. But God, who commanded light to shine out of darkness, will cause “ the light of the glorious Gospel of



“Jesus Christ,” to shine in the hearts of the most ignorant, if they neglect not the appointed means. Faith must be derived from reading or hearing the word of God. “For faith cometh by hearing, and hearing by the word of God.” Prophecy will illuminate the search of sincere inquirers after truth. And they are earnestly exhorted by the Apostle to follow it, till, assisted by the discoveries of the Gospel, they see and believe the salvation of the Lord.

St. Peter speaks of the sure evidence which prophecy affords of the Messiahship of Christ: “we have a more sure word of prophecy.” The clearness of its evidence arises from the exact correspondence between the history of Christ, and the predictions of the Prophets: its sureness, from the authenticity of the prophetick writings. The most ancient of these writings were more than a thousand years older than the time of Christ, the latest of them preceded his time by at least three hundred years. They were in the custody of the Jews before and after the time of Christ, who preserved them with the most scrupulous and almost superstitious care. They were read in their synagogues every Sabbath-day, as we know from an incident in our Saviour’s life before mentioned, and from the Acts of the Apostles.

4tes. (xv. 21.) How implicitly and thankfully, then, ought we to receive now those writings, which the Apostles declared to contain sure evidence of truth, at a time the best possibly calculated for judging of the truth.

5. The same Scriptures which teach us our faith, teach us also the great and everlasting interest which we have in it. Faith implies the whole knowledge of God, as he is revealed to us in the Scriptures, but especially of his Son Jesus Christ. Without faith we cannot be Christians: without faith we cannot please God: without faith, then, of course, we cannot be saved. The value of faith is, therefore, sufficiently obvious from the infinite and irreparable loss, which we must suffer by the want of it: but it may be shewn too, and perhaps in a more interesting way, by the eternal recompence of its reward.

“ Christ, says the Apostle, is the end of “ the law to them that *believe* ;” that is, to them he is the completion of the law, and the satisfaction for their sins: by him they are justified from their past and repented sins, from which their most perfect subsequent compliance with the law of Moses could not justify them.

To them that *believe* Christ gives the power to become Sons of God, no longer children of wrath, but adopted into the

household of God, and heirs of the promises of the Gospel.

Christ in his last commission to his Apostles, says, "he that *believeth* the Gospel shall "be saved."

The Gospel was written "that we might "believe that Jesus is the Christ, the Son of "God, and that *believing* we might have "life through his name."

These are surely powerful and interesting motives to our Faith in Christ. But there are two very material circumstances to be remembered, one, that the rewards of faith are not unconditional; and the other, that our faith is not a work merely of our own will and judgment.

1. It should be remembered, that we may believe, yet not to the saving of the soul. The devils believe and tremble. They tremble, but do not love. Now love is the foundation of obedience. The faith that saves, must be accompanied with works worthy of faith; we must live not only in the profession, but in "the obedience of "the faith." The faith that saves, therefore, is not without its conditions. It must be believed from the heart. "If thou "shalt confess with thy mouth the Lord "Jesus," says the Apostle, "and shalt believe in thine *heart*, that God hath raised "him from the dead, thou shalt be saved."

A confessing mouth, and a believing heart, are very different things. We confess with the mouth, when we say, "Lord, Lord;" we believe in the heart, when we live in habitual obedience to him in whom we believe.

Observe some of the effects of sincere faith mentioned in the Scriptures.

"They that believe, are *harmless*." Christian love, the surest evidence of Christian faith, worketh no ill, of any kind, to his neighbour.

"They that believe, are *led by the Spirit*." You know what that implies. "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"In them that believe, *the word of God worketh effectually*:" Its authority is humbly and devoutly acknowledged by them; its doctrines are heartily believed; its precepts conscientiously observed.

"They that believe are careful to maintain good works." They are careful not only to do no ill, but to do all the good in their power, and so to shew their faith by their works.

"They that believe, have *overcome* the world." The world has no undue hold upon them. The God of this world is not their God. Their minds are not divided between God and Mammon. Their affec-

tions are set on things above, and not on things on the earth.

This victory implies, that they have not only overcome the world, but have *crucified* it. “ They that are Christ’s (and they “ cannot be Christ’s without believing in “ him) have crucified the world with the “ affections and lusts.” The world is, as it were, dead to them. The honours and riches and pleasures of the world are to them less than nothing in comparison with their interest in Christ, in his atonement, and his promises to the faithful and obedient. To them sin is divested of all its external and specious appearances; it is seen in its own natural deformities, and is become an object of disgust and abhorrence.

The victory of faith implies not only that the world is crucified unto us, but (which is a higher degree of christian excellence) that we are crucified unto the world. St. Paul says, “ God forbid, that I should “ glory, save in the cross of the Lord Jesus “ Christ, by whom the world is crucified “ unto me, and I unto the world.” To be crucified to the world is to “ take up the “ cross daily,” as disciples of Christ; to bear it willingly, as the badge of Christianity; to glory in it; to be willing to lose

our life in this world, for Christ's sake and the Gospels, that we may save it in the next ; to know nothing comparatively, but Christ, and him crucified ; to despise the shame attached to the profession of unworldly principles, and the conscientious observance of unworldly duties ; to receive the evils and trials of life as God's fatherly corrections ; to rejoice under them as sacred opportunities of conformity to Christ ; and, so, to convert them into occasions of religious exercise, resignation, devotion, and thankfulness. " Although the fig-tree do  
 " not blossom, and there be no fruit in the  
 " vines : the labour of the olive fail, and  
 " the fields yield no meat ; the flock be cut  
 " off from the fold, and there be no herd  
 " in the stalls : yet sincere believers rejoice  
 " in the Lord, they joy in the God of their  
 " salvation."

Such are some of the effects of sincere faith in Christ. As a tree is known by its fruit, so by the correspondence of our lives with those effects, we may judge whether we have as much faith as a Christian ought to have, or whether we have any faith at all.

2. In the second place, it should be remembered, " that our faith in Christ is not  
 " a work merely of our own will and judge-  
 " ment." Remember the conduct of the

Apostles with respect to *their* faith. Though they lived daily witnesses and hearers of such miracles, as none but God could work, and of "such words, as never man spake," yet they prayed Christ to increase their faith. "Lord, increase our faith." From this we may learn, what Christ himself has taught us on another occasion, that sincere faith in him, is not to be derived from "flesh and blood;" not from our "own wisdom and knowledge," but from God's blessing on his own appointed means, reading, hearing, and prayer.

For this cause let us "bow our knees  
 " unto the Father of our Lord Jesus Christ,  
 " of whom the whole family in heaven and  
 " earth is named, that he would grant us,  
 " according to his abundant mercy, to be  
 " strengthened in our minds by his Spirit;  
 " that Christ may dwell in our hearts by  
 " faith, and enable us to comprehend the  
 " whole course and extent of man's wonder-  
 " ful redemption, and, being perfected in  
 " the principles and gifts of charity, to  
 " know the unspeakable love of Christ, and  
 " be filled with all the fulness of God's  
 " grace and influence\*:"—with all joy and  
 thankfulness, and an assurance of hope unto  
 the end.

\* Ephes. iii. 14—19.



Now to Him, who is able to do exceeding abundantly above all that we ask or think, and to stablish us according to the Gospel, and the preaching of Jesus Christ, be glory and honour for evermore.

END OF THE SERMON.



# EVIDENCE

OF THE

## TRUTH OF CHRISTIANITY,

*From Prophecy, and the Prophetick Knowledge of Christ.*

---

### CHAP. I.

#### Evidence from Prophecy.

---

#### Sect. 1.

*Questions connecting the former Catechism with this, being Conclusions in proof of another life after this, and of the truth of Christianity, from the Resurrection of Christ.*

#### Question.

*WHAT have you learnt from the Scripture account of the Resurrection of Christ?*

*A.* I have learnt that the Resurrection of Christ is a fact of the greatest certainty; and therefore, that Christianity is a religion really derived from God.

*Q.* *What do you learn further from the certainty of Christ's Resurrection?*

*A.* I learn, that as surely as Christ is risen from the dead, so surely will there be another life after this; and that Christ himself will raise all men from the dead, at the last day, according to his promise. (John vi. 40.)

*Q.* *Tell me more particularly how you derive the truth of Christianity from the certainty of Christ's Resurrection?*

*A.* Christ, by his intercourse with his disciples during forty days after he rose from the dead, gave them "many infallible proofs" of his Resurrection; (Acts i. 3.) therefore the Resurrection of Christ is itself an infallible proof of the truth of Christianity. For as Christ had told his disciples, that, after his death on the cross, he should in three days rise again, his Resurrection was to them a full assurance of the truth of all his doctrines and promises. (John ii. 22. Luke xxiv. 8. John xii. 16.)

*Q.* *What was the principle, which you were told always to bear in mind, respecting the truth of Christianity?*

*A.* This maxim: "That whatever may

“ by any means, be proved to be true, can never, by any other means, be proved to be false.”

Q. *And how do you apply this maxim in order to prove the truth of Christianity?*

A. I apply it thus: If any one sure fact, like *the Resurrection of Christ*; can prove Christianity to be true, nothing else, no seeming difficulty, however hard to be answered, can prove it to be false.

Q. *Have we any other evidences of the Messiahship of Christ, and the truth of Christianity?*

A. Yes: *the evidence from Prophecy, and the prophetick knowledge of Christ; and many others, which might be mentioned.*

---

§. 2

*Of the degree of evidence from ancient Prophecy, which is sufficient to prove that Jesus Christ was the Messiah.*

Q. *What is Prophecy?*

A. The foretelling of events not yet come to pass.

*Q. Who alone can foreknow future events, or foretel them?*

*A.* God alone can foreknow future events; and men inspired by God can alone foretel them.

*Q. If there are any prophecies, which many hundred years before the time of Christ foretold the birth, life, and sufferings of a remarkable person, who was to come into the world, and which were fulfilled by Jesus Christ; should you not think the fulfilling of such prophecies, a proof that Jesus Christ was the person that was foretold?*

*A.* The fulfilling of ancient prophecies in the person of Jesus Christ renders it very probable, that he was the person foretold in them.

*Q. What would place their application to Jesus Christ out of all doubt?*

*A.* If the circumstances foretold were fulfilled in Jesus Christ, and in no other person, then we might be sure, without any doubt, that Jesus Christ was the person foretold.

## §. 3.

*General expectation of the Messiah about and at the time of Christ.*

*Q. Was there not amongst the Jews, about and at the time of Jesus Christ's appearance on earth, a general expectation of a Saviour, whom they called the Messiah, that is, the Christ?*

*A. Yes.*

*Q. Whom do you mean by the Messiah?*

*A. By the Messiah I mean the promised seed of the woman who was to "bruise the serpent's head;" that is, to destroy the power of the devil;—He; in whom all nations were to be blessed;—the Son of Man, who was promised at the fall, and foretold by the prophet Daniel.*

*Q. Where do you learn that the Jews were, at that time, in expectation of the Messiah?*

*A. I learn it from the gospels of St. Luke and St. John.*

*Catechist. Mention the passages.*

*A. It appears from John the baptist's message to Christ: "Art thou he that should come, or look we for another?"*

(Luke vii. 19, 20.) And so before, at the first preaching of John, "The people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." (Luke iii. 15.) In St. John's Gospel (vii. 31.) the Jews speak of their expectation of Christ: "When *Christ cometh*, will he do more miracles than these which this man hath done?" In another passage (vi. 14.) they speak of "The prophet *that should come into the world.*" In another passage of the same gospel (xi. 27.) Martha says to Jesus: "Yea, Lord, I believe, that thou art *the Christ*, the Son of God, *which should come into the world.*" So in the fourth chapter of the same gospel the Samaritan woman says, "I know, that *Messias cometh*, which is called *Christ.*" (v. 25.)

---

§. 4.

*Ground of that expectation in the prophecy of Daniel, and in the declarations of John the Baptist.*

Q. *How do you account for this expectation amongst the Jews?*

*A.* The Jews were led to expect the appearance of the Messiah at that time in consequence of many ancient prophecies, one of which, by the Prophet Daniel, foretold his appearance and death after a certain number of years, which number was completed in the time of Christ. (Dan. ix. 25; 26.)

*Q.* Where did they expect that the Messiah was to be born?

*A.* In Bethlehem of Judea.

*Q.* Where do you learn that?

*A.* In the Gospel of St. Matthew it is written, that, "When Herod had gathered all the chief priests and scribes of the people together, he demanded of them, where CHRIST should be born? And they said unto him, In Bethlehem of Judea: for thus it is written of the Prophet; And thou, Bethlehem, in the land of Juda, art not the least among the places of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. ii. 4, 5, 6.)

*Q.* Of what family did they expect him to be born?

*A.* Of the family of David.

*Q.* Where do you find that?

*A.* In the Gospel of St. John we read, that the Jews said of the Messiah, "Hath not the Scripture said, that Christ cometh"

“ of the seed of David, and out of the Town  
“ of Bethlehem, where David was?” (John  
vii. 42.)

*Q. But beside these ancient Prophecies,  
was there not a great prophet living at the  
very time of our Saviour, who prepared the  
Jews to expect the immediate coming of the  
Messiah?*

*A. Yes: the Jews were prepared for  
Christ, and directed to him, by John the  
Baptist, who declared himself to be the  
forerunner of the Lord, (John i. 23.) and  
Christ to be “ the Lamb of God that  
“ should take away the sin of the world.”  
(John i. 29.)*

*Q. Was not this great forerunner of the  
Lord foretold also by the ancient prophets?*

*A. Yes: St. Matthew says, “ This is he,  
“ that was spoken of by the prophet Esaias,  
“ saying, the voice of one crying in the  
“ wilderness, prepare ye the way of the  
“ Lord, make his paths straight.” (Mat. iii.  
3.) Again, our Saviour says, this is he of  
whom it is written (by the prophet Malachi)  
“ Behold I send my messenger before thy  
“ face, which shall prepare thy way before  
“ thee.” (Matt. xi. 10.)*



## §.-5.

*Application of the ancient prophecies to Christ by the Evangelists, and Apostles, and Christ himself.*

*Q. Do the Evangelists, that is, the writers of the four Gospels, apply to Christ the prophecies, which are contained in the Old Testament?*

*A. Yes, they all do occasionally: but the gospels of St. Matthew and St. John abound in such applications.*

*Q. Did the Apostles, in their writings, or ministry, apply the prophecies of the Old Testament to Christ?*

*A. Yes.*

*Catechist. Give an instance or two of such application?*

*A. St. Peter in his first epistle says,  
 “ Receiving the end of your faith, even  
 “ the salvation of our souls; of which sal-  
 “ vation the prophets have enquired and  
 “ searched diligently, who prophesied of  
 “ the grace, that should come unto you;  
 “ searching what, and what manner of time,  
 “ the spirit of Christ, which was in them,  
 “ did signify, when it testified beforehand the  
 “ sufferings of Christ, and the glory that*

“ *should follow.*” (Pet. i. 9, 10, 11.) The same Apostle, in his speech to the Jews, which is recorded in the Acts of the Apostles, applies a prophecy in the Psalms to the resurrection of Christ. “ Men and brethren, “ let me speak unto you of the patriarch David, that he is both dead and buried, “ and his sepulchre is with us unto this day. “ Therefore being a prophet, and knowing “ that God had sworn with an oath to him, “ that of the fruit of his loins, according to “ the flesh, he would raise up Christ to sit “ on his throne ; he *seeing this before*, spake “ of *the resurrection of Christ*, that his soul “ was not left in hell, neither his flesh did “ see corruption.” (Acts ii. 29, 30, 31.) In another passage St. Peter said, “ To him “ give *all the Prophets witness.*” (Acts x. 43.) And again, “ Yea, and *all the Pro- “ phets* from Samuel, and those that follow after, as many as have spoken, have “ likewise foretold of these days.” (Acts iii. 24.)

Q. *Did Christ apply the Old Testament prophecies to himself ?*

A. Yes : he said, “ Search the Scriptures ;—they are they, which testify of “ me.” (John v. 39.)

Catechist. *Mention any other passage.*

A. To his disciples, whom he met in his way to Emmaus, he said : “ O fools, and

“ slow of heart to believe,” (that is, slow in believing) “ all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses* and *all the prophets* he expounded unto them in all the scriptures the things concerning himself.” (Luke xxiv. 25, 26, 27. and so in the 44th verse of the same chapter.)

*Q. Did not Christ say, that he came into the world to fulfil the ancient Prophecies?*

*A. Yes.* “ I came to fulfil the Law and the Prophets,” that is, the things written of me in the writings of Moses and the Prophets. (Matt. v. 17.)

---

§. 6.

*Names of the Prophets, who foretold the Messiah.*

*Catechist. Jesus beginning at Moses, and all the prophets, explained to his Disciples in all the Scriptures the things concerning himself. Tell me the names of the prophets, who prophesied of Christ?*

*A. Moses, David, Isaiah, Micah, Jere-*

miah, Ezekiel, Daniel, Haggai, Zechariah, and Malachi.

*Q. Was Moses a Prophet ?*

*A.* Yes: in the 18th chapter of Deuteronomy, verse 15, Moses says, “ The Lord  
“ thy God will raise up unto thee a *prophet*  
“ from the midst of thee, of thy brethren,  
“ like unto me.”

*Q. Did not Christ himself say that Moses prophesied of him ?*

*A.* Yes: he said to the Jews, “ Had  
“ ye believed Moses, ye would have believ-  
“ ed me, for he wrote of me.” (John v. 46.)

*Q. You say, that Moses foretold the coming of Christ in these words: “ The Lord  
“ God will raise up unto thee a prophet like  
“ unto me :” why do you suppose that these words are to be understood of Christ ?*

*A.* Because no other Prophet resembled Moses in delivering a new religion to the world, but Christ: and because the writers of the New Testament applied these words to Christ. (Acts iii. 22.)

## §. 7.

*First prophecy concerning the Messiah—why the Saviour of mankind was called the Messiah, and the Son of Man.*

*Q. Where do you find the first prophecy concerning the Messiah?*

*A. In God's promise of a Saviour, "the seed of the woman, that should bruise the Serpent's head." (Gen. iii. 15.)*

*Q. Whom do you mean by the seed of the woman?*

*A. Some one of Eve's children's children, some child of Adam, some son of man.*

*Q. What do you mean by the words "should bruise the serpent's head?"*

*A. By "bruising the serpent's head" was meant "destroying the power of the Devil."*

*Q. How do you know that by the Serpent was meant the Devil?*

*A. St. John calls the Devil "the old Serpent." (Rev. xii. 9.) And St. Paul so understood it. He says to his Roman converts; "And the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.)*

*Q. How was the promise verified in Christ?*

*A.* St. John says, that Christ came “to destroy the works of the Devil.” (1 John iii. 8.)

*Q. Why was the promised Saviour called the Messiah?*

*A.* The word *Messiah* means *anointed*; that is, ordained, and appointed to some great office, as *Jesus Christ* was to save mankind from the power of sin and the Devil.

*Q. Why was the promised Saviour called the Son of Man?*

*A.* As the avenger and Saviour of mankind was to be some son of man, “the seed of the woman,” therefore the Messiah was called HE;\*—HE that should come;—THE seed, to whom the promise was made;—in whom all nations were to be blessed;—THE Son of Man, who was *promised* at the fall, and *foretold* by Daniel. (John xiii. 19. Luke vii. 19. Gal. iii. 19.)

\* So in the Acts of the Apostles by HE is meant the Messiah. “And as John fulfilled his course he said, “Whom think ye I am? I am not HE: but, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.” (Acts xiii. 25.)

## §. 8.

*Enumeration of other Prophecies concerning the Messiah.*

*Q. What other predictions of Christ are found in the writings of Moses?*

*A.* God's promises to Abraham, to Isaac, and to Jacob, "that in *their seed* all the "nations of the earth should be blessed," were so many renewals of the promise of a Saviour, which he made at the fall, and predictions of Christ, who was *born of a woman* descended from them. (Gen. xviii. 18. compared with Gal. iii. 8. 16.) xxvi. 4. xxviii. 14.)

*Q. What other ancient prophecies were fulfilled in Jesus Christ?*

*A.* Prophecies foretelling the birth of the Messiah from a Virgin, (Isaiah vii. 14.) his poverty, sufferings, and sorrows, (Isaiah liii. Psalm xxii. 1. 6, 7, 8. 17, 18.) his death, (Psalm xxii. Dan. ix. 26. Isaiah liii. 1 Cor. xv. 3.) and resurrection. (Psalm xvi. 10. Acts ii. 25—31.)

## §. 9.

*The prophecies, more exactly descriptive of the Messiah, the nearer they approach the time of Christ -their antiquity, and authenticity.*

*Q. Was there not a continual succession of prophecies relating to Christ from the earliest ages of the world?*

*A. Yes: from the very fall of man, till within a few hundred years of Christ. (Acts iii. 21.)*

*Q. Did not the prophecies become more and more particular (that is, did they not more and more expressly mark out who, and what, and whence the Messiah should be, and what his life and sufferings, as well as the end of his coming into the world) the nearer they approached the time of Christ?*

*A. Yes: there ceased not to be prophets, till they had fulfilled the measure of prophecy by pointing out the family, from which Christ was to spring, (Isaiah ix. 7. Jer. xxiii. 5. John vii. 42. Acts ii. 30.) the place, in which he was to be born, (Mic. v. 2. Matt. ii. 5, 6.) the age in which he was to appear, (Dan. ix. 25, 26.) and that*



ture signal of his approaching advent, the appearance of his immediate forerunner. (Isa. xl. 3. Mal. iii. 1.)

*Q. And was not the spirit of prophecy revived in the immediate forerunner of Christ, on purpose, as we may be sure, to call the attention of mankind to the coming of the Redeemer?*

*A. Yes: the spirit of prophecy was revived in John the Baptist, who was born just before Christ, and bore testimony to Christ, that he was "the Lamb of God, that taketh away the sin of the world."*

*Q. Were not these ancient prophecies published many hundred years before Christ?*

*A. Yes: the latest, that of Malachi, was published almost four hundred years before Christ; and the most ancient, more than a thousand years before Christ.*

*Q. How do you know that these prophecies were published so many years before Christ?*

*A. Because they have always been acknowledged to be so ancient, not only by Christians, but even by the enemies of Christianity, the Jews, who preserved these writings, and read them continually in their publick worship before Christ came upon earth.*

## §. 10.

*Christ's disciples convinced, that Jesus Christ was the Messiah, who was foretold by the ancient Prophets.*

*Q. Did the first disciples acknowledge Jesus to be the Messiah, whom the Prophets foretold?*

*A. Yes: St. John says, "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, the Son of Joseph." Andrew also said unto Peter, "We have found the Messiah, which is, being interpreted, the Christ." (John i. 45. 41.)*

*Q. Did the Apostles believe and testify, that Jesus had fulfilled what the Prophets foretold of the Messiah?*

*A. Yes: St. Peter, in his speech to the Jews, said "those things, which God before had shewed by the mouth of all his prophets, that Christ, (that is, the Messiah,) should suffer, He hath so fulfilled." (Acts iii. 18.)*

*Q. Was not the fulfilling of the ancient prophecies, the reason which Jesus gave to his*

*disciples, why they should believe him to be the Christ?*

*A.* Yes: He said to them (in the passage of St. Luke's Gospel before-mentioned) "Ought not Christ to have suffered these things, and to have entered into his glory?" that is, Are not those things, which raised in you doubts and disappointments, the very things, which the prophets foretold that Christ should suffer before he entered into his glory?

*Q.* If then we deny that Jesus Christ was the Messiah, the Saviour, when he is so evidently declared to us by "the sure word of Prophecy;" must it not be owing to great perverseness, or want of understanding, or, what is worse, "an evil heart of unbelief?"

*A.* Yes. Christ charged two of his disciples with perverseness, and great dulness, and want of faith, for not perceiving, how clearly and fully the Prophecies marked him out to be the Messiah: but we have more reasons for believing that Jesus Christ was the Messiah than his first disciples had.

*Q.* What reasons have we for believing that Jesus Christ was the Messiah, which his first disciples had not?

*A.* We have the same writings of "Moses and the Prophets" to compare with the birth, life, and sufferings of Christ, which they

had:—Christ's promises and prophecies, which *they* heard from his mouth, and saw fulfilled with their own eyes, we have, in *their* records, to compare with the fulfillment of them:—we have also the testimony of their own voluntary sufferings and deaths in support of the faith, which they delivered to the world in the writings of the New Testament.

---

§. 11.

*The inspiration of the ancient Prophets, a proof of Christ's Divinity.*

Q. Can any one, but God, foresee future and distant events?

A. No one but God can foresee future and distant events, nor foretel them, but men inspired by God.

Q. How were the ancient prophets enabled to foretel future events?

A. They were inspired by God, and by Christ.

Q. Do the Scriptures say that the ancient prophets were inspired by God?

A. Yes: St. Paul says, "God spake in time past by the prophets." (Heb. i. 1.)

*Q. Do the Scriptures also say that the prophets were inspired by Christ?*

*A. Yes: St. Peter says, "that the prophets prophesied by the spirit of Christ which was in them." (1 Pet. i. 11.)*

*Q. If the ancient prophets spake as they were inspired by God and by Christ, what do you learn from this?*

*A. I learn from this, that Christ was one with God, and was God.*

*Q. Must not the same spirit, who spake by the other prophets, have spoken also by Moses?*

*A. Yes.*

*Q. Who revealed himself to Moses, and spake by Moses?*

*A. Jehovah, the Lord God Almighty.*

*Q. Where do you find this?*

*A. I find it in the Book of Exodus: "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; by the name of JEHOVAH was I not known to them. And I will be with thy mouth and with Aaron's mouth, and will teach you what you shall do." (Exod. vi. 2, 3. iv. 15.)*

*Q. What do you learn from this?*

*A. I learn from this, that Christ, who spake by the prophets, was JEHOVAH.*

Lord, God Almighty, the God of Abraham, of Isaac, and of Jacob.

---

## CHAP. II.

Evidence from the Prophetick Knowledge  
of Christ.

---

### Sect. 1.

*Instances of Christ's supernatural and prophetick knowledge—such knowledge allowed by the Jews to be a mark of the Messiah.*

*Q. Was not a supernatural and prophetick knowledge considered as one of the marks of the Messiah?*

*A. Yes.*

*Q. How did Jesus Christ give proofs of his possessing such extraordinary and supernatural knowledge?*

*A.* He knew the most secret thoughts of mens' hearts, and possessed a knowledge of distant and absent circumstances in a way that no one could, but God, or one inspired by God.

*Q.* *How does it appear that he knew mens' most secret thoughts?*

*A.* There are many passages in the gospels, in which it appears that he knew the most secret thoughts of the heart; as his conversation with the Scribes, (Matt. ix. 4.) with the Pharisees, (Matt. xii. 25.) with both Scribes and Pharisees, (Luke v. 29. vi. 8.) with the people, (Luke xi. 17.) and with his disciples. (Luke ix. 47.)

*Q.* *Where does it appear that he possessed a knowledge of absent and distant circumstances, in a way that no one could, but God, or one inspired by God?*

*A.* In his conversation with the Samaritan woman, and with Nathanael.

*Q.* *Was not such knowledge considered by those, who lived in his time, as a proof that he was a prophet?*

*A.* Yes: the Samaritan woman said to him, "Sir, I perceive that thou art a prophet." (John iv. 19.)

*Q.* *Was not such knowledge, moreover, considered by the believing Jews, as a proof that he was THE PROPHET that should come*



*into the world, that is, that he was the Messiah?*

A. Yes; Nathanael was convinced by it, that Jesus was the Messiah.

Q. *What did Jesus say to Nathanael?*

A. "Jesus saw Nathanael coming to him, and saith unto him, behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, whence knowest thou me? Jesus answered, and said unto him, before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Q. *What was Nathanael's answer?*

A. "Nathanael answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel." (John i. 47, 48, 49.)

Q. *Did his disciples, by their own express testimony, beside in the relation of these facts, bear witness that Jesus possessed such miraculous and prophetick knowledge?*

A. Yes: Peter said to Jesus, "Lord thou knowest all things." (John xxi. 17.)

Q. *Did they consider such knowledge as a proof that he came from God, and was the Messiah?*

A. Yes: his disciples said unto him, "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that

“thou camest forth from God.” (John xvi. 30.)

*Q. Was it not expected by the people of his time, that the Messiah would know all things, and tell them all things?*

*A. Yes: “the woman of Samaria saith unto him, I know that Messias cometh; which is called Christ; when he is come he will tell us all things.” (John iv. 25.)*

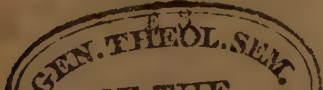
*Q. Did the ancient Prophets foretel that the Messiah should possess such knowledge?*

*A. Yes. The prophet Isaiah foretold that the Messiah should “fill the earth with the knowledge of the Lord, as the waters cover the sea:—that he should be a light of the Gentiles: and that he should open the knowledge of truth to the Gentiles.” (Isaiah xi. 9. xlii. 6.)*

*Q. Is there not one remarkable passage in the prophet Isaiah relating to this divine knowledge of the Messiah?*

*A. Yes; in these words: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel\* and might, the spirit of knowledge and of the fear of the Lord.” (xi. 1, 2.)*

\* See below, P. 110.



*Q. What did Simeon say when he saw Jesus in the Temple ?*

*A.* He said, “ Lord, now lettest thou  
“ thy servant depart in peace : for I have  
“ seen thy salvation, which thou hast pre-  
“ pared before the face of all people ; a  
“ light to lighten the Gentiles, and the glory  
“ of thy people Israel.” ( Luke ii. 32.)

---

§. 2.

*The supernatural knowledge of Christ's Disciples, received from Christ.*

*Q. Did the apostles of Christ also possess a supernatural and prophetick knowledge ?*

*A.* Yes.

*Q. In what does it appear ?*

*A.* In St. Peter's discovery of the falsehood of Ananias and Sapphira.

*Q. Who gave them this knowledge ?*

*A.* Christ.

*Q. How does this appear ?*

*A.* In St. Luke's gospel Christ says :  
“ Nation shall rise against nation, and  
“ kingdom against kingdom ; and great  
“ earthquakes shall be in diverse places, and  
“ famines, and pestilences ; and fearful  
“ fights, and great signs, shall there be

“ from heaven. But before all these, they  
 “ shall lay their hands on you, and persecute  
 “ you, delivering you up to the synagogues,  
 “ and into prison, being brought before  
 “ kings and rulers for my name’s sake :  
 “ And it shall turn to you for a testimony  
 “ (that is, the fulfilling of my predictions,  
 “ and promises shall turn to you for a testi-  
 “ mony of me, that I am the Messiah.)  
 “ Settle it therefore in your hearts, not to  
 “ meditate before what ye shall answer ;  
 “ for *I will give you a mouth and wisdom,*  
 “ which all your adversaries shall not be  
 “ able to gainsay, nor resist :” (Luke xxi.  
 10—15.)

Q. *Does it not appear also from Christ’s  
 sending the Holy Spirit to his disciples, who  
 was to guide them into all truth ?*

A. Yes.

Catechist. *Repeat the passage, in which  
 Christ promises to send the Spirit.*

A. “ When the Comforter is come,  
 “ whom *I will send* unto you from the Fa-  
 “ ther, even the spirit of truth, who pro-  
 “ ceedeth from the Father, he shall testify  
 “ of me : he will guide you into *all truth* :  
 “ he shall not speak of himself : for he shall  
 “ receive of *mine*, and shall shew it unto  
 “ you.” (John xv. 26. xvi. 13, 14.)

§. 3.

*Christ's giving such knowledge to his Disciples, a proof of his divinity.*

*Q. What do you learn from Christ's giving this knowledge to his disciples, or as it may otherwise be called, inspiring them with this knowledge?*

*A. I learn, that Christ was not only the Son of God, but was also God.*

*Q. How do you collect this?*

*A. I suppose that no one, but God, can give divine knowledge, or be the author of inspiration.*

*Q. What do you learn further from Christ's sending from the Father the spirit of truth, that is, the spirit of God, to his disciples?*

*A. I learn from this also, that Christ was not only the Son of God, but was also God.*

*Q. How do you collect this?*

*A. I suppose that no one but God, could send from Heaven the spirit of God.*

## §. 4.

*The preaching of the Gospel by the Messiah foretold by the Prophets.*

Q. *The office of the ancient Prophets was not only to foretel future events, but to warn men of their sins, to call them to repentance, to comfort the contrite; was this the employment of Jesus Christ?*

A. Yes.

Q. *Did the ancient Prophets foretel this of the Messiah?*

A. Yes. Isaiah foretold, that “the spirit of the Lord appointed him to preach good tidings unto the meek, to bind up the broken hearted, and to proclaim the acceptable year of the Lord.” (Isaiah lxi. 1.)

Q. *When Jesus read this passage to the Jews in the synagogue, did he apply it to himself?*

A. Yes: he said, “This day is this Scripture fulfilled in your ears.” (Luke iv. 21.)

§. 5.

*The fulfilling of Christ's promises and prophecies, the ground of his disciples' belief in him.*

Q. Did not Christ also, as a prophet, possess the knowledge of future events?

A. Yes.

Q. What events did Christ foretel?

A. His own death and RESURRECTION, and the destruction of Jerusalem.

Q. Did not the fulfilling of these events, especially of his RESURRECTION, convince his disciples that he was the Messiah?

A. Yes: "When he was risen from the  
" dead, his disciples remembered that he  
" had said this unto them: and they be-  
" lieved the Scriptures," (for they had fore-  
told his Resurrection\*) "and the word  
" which Jesus had said." (John ii. 22.)

\* See above, P. 91.

## §. 6.

*Destitute Condition of Jesus Christ while on earth.*

*Q. You said, that the ancient prophecies foretold the poor and destitute condition of the Messiah. What was the condition of life, in which the gospels represent Jesus Christ?*

*A. His reputed father was a carpenter. In St. Mark's gospel he is himself called a carpenter. (vi. 3.) He was born in poverty, and lived in poverty. He said of himself that "he had not where to lay his head," that is, had no place or dwelling of his own to rest in. And, though his whole life was devoted to the service of mankind, he was oppressed, despised, and hated by the world; and in the hour of danger was deserted by his own disciples.*

## §. 7.

*Distinction made in the Gospels between Christ's reputed father, and his real father.*

*Q. You say, "his reputed father:" what do you mean by "reputed" father?*

*A. Joseph, who was, after the birth of*



Christ, the husband of his mother Mary, was supposed to be Christ's father.

*Q. Who was his real father ?*

*A. God.*

*Q. Do the Evangelists make this distinction between his supposed father, and his real father ?*

*A. Yes : St. Luke says, " Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." (iii. 23.)*

*Q. Why did St. Luke use the words as was supposed ?*

*A. Because, though Jesus was commonly supposed to be the Son of Joseph, St. Luke knew him to be really the Son of God, as he had shewn before in his gospel, in the account which he gives of the birth of Jesus Christ.*

## §. 8.

*Christ's supernatural knowledge under circumstances the most unfavourable for acquiring knowledge, a proof of his Messiahship.*

*Q. Was not the destitute condition of Jesus Christ very unfavourable for acquiring knowledge ?*

*A.* Yes: but in spite of his poverty, and want of education, his knowledge and wisdom were so great, so much above his apparent circumstances, that “when he came into his own country, and taught them in the synagogue, they were astonished, and said, whence hath this man this wisdom, and these mighty works? is not this the carpenter’s son?” (Matt. xiii. 55.)

*Q.* *How may we account for his extraordinary knowledge and wisdom?*

*A.* We may account for it from Christ’s own words: “Whatsoever I speak, even as the Father said unto me, so I speak.” Again, “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.” (John xii. 50. xiv. 10.)

*Q.* *Seeing, therefore, that he possessed such wisdom and knowledge, and derived it immediately from God, what ought we to think of this extraordinary person?*

*A.* We can have no doubt that he was the Son of God, “the Christ, in whom are hid all the treasures of wisdom and knowledge:” (Col. ii. 3.) the Messiah who should “tell us, and teach us all things” necessary to our salvation.

## §. 9.

*A proof of Christ's Divinity from the Prophecy of Isaiah compared with the New Testament.*

*Q. Under what character is the wisdom and knowledge of the Messiah represented in the prophecies?*

*A. Under the character of COUNSELLOR\*, in the prophecy of Isaiah.*

*Catechist. Repeat the words of Isaiah, and compare them with such corresponding terms in the New Testament as are there applied to Christ.*

*A. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, COUNSELLOR," who shall "tell us all things," as he "in whom are hid all the treasures of wisdom and knowledge," the Mighty God, "our great God and Saviour," the everlasting Father, "the true God, and eternal life," and "one with the Father," the*

\* See above, P. 101.

Prince of Peace, *our guide to peace and happiness*; “ *the captain of our Salvation.*”  
 (Isaiah ix. 6. John iv. 25. Tit. ii. 13.  
 1 John v. 20. John x. 30. Heb. ii. 10.)

---

§. 10.

*Recapitulation.*

Catechist. *Now let me hear you repeat the principal reasons from Prophecy for believing that Jesus Christ was the Messiah.*

A. I believe that Jesus Christ was the Messiah, because he came into the world at the time which the prophet Daniel foretold of the Messiah;—because (as the Prophets also had foretold) he was born of a virgin, at the town of Bethlehem, of the tribe of Judah, and the family of David;—because he was put to death not for himself but for the sins of mankind;—and because after he was dead, his body never saw corruption, but, on the third day after his death, rose again from the dead. As all these circumstances, which were foretold of the Mes-

siah many hundred years before Christ, were fulfilled in JESUS CHRIST and in no other person, therefore I believe, and have no doubt, that JESUS CHRIST was the Messiah.

---

### §. 11.

*General conclusion from the preceding evidence.*

*Q. Upon the whole, what are we to conclude from the subject of prophecy, as it relates to the Messiah?*

*A.* As the time predicted for the coming of the Messiah on earth, is passed, we may conclude, that the Messiah is therefore come: and as every thing which was foretold of the Messiah, was verified in Jesus Christ, and in him alone, we may be sure that Jesus Christ was the Messiah.

*End of the Second Part.*

AN  
EASTER CATECHISM,  
PART THE THIRD,  
CONTAINING  
EVIDENCE  
OF THE  
MESSIAHSHIP OF CHRIST,  
AND THE  
TRUTH OF CHRISTIANITY,  
FROM CHRIST'S TESTIMONY OF HIMSELF:  
IN WHICH ARE PROPOSED SOME  
DOUBTS  
FOR THE SERIOUS AND CANDID CONSIDERATION OF  
UNBELIEVERS.



## PREFACE.

---

THE two greatest facts in the History of Christianity are, that CHRIST was *crucified* for calling himself THE SON OF GOD; and that, on the third day after his crucifixion, *he rose again* from the dead, as he had foretold to his disciples that he should. These facts are ascertained by the strongest evidence of which History is capable; and with far greater certainty than the most celebrated events, which are recorded in Gentile history.

It is a matter of the highest moment and interest, to know what account this great and extraordinary Person, thus marked out\*, and distinguished from all other Teachers, as THE SON OF GOD, gave of HIMSELF to those with whom he lived. This account has been transmitted to us in the writings of those, who were eye-wit-

\* Rom. i. 4.



nesses of his whole life, his death, and resurrection, or were fully instructed by them that were.

From this account of their Master, as recorded by them in the New Testament, I have collected the following particulars of CHRIST'S *testimony of himself*; and I have endeavoured to represent it so as to enable the young and unlearned to judge of the subject for themselves; with the hope that it may, at the same time, be not unacceptable to the pious and believing Christian.

With my younger readers, and others who have yet to learn "the first principles" of the Oracles of God, my object has been to put them in a way of establishing, on sure and solid grounds, their belief, that "JESUS IS THE CHRIST, THE SON OF GOD;" and of learning (the end of all religious instruction) the means of securing by their faith their everlasting happiness in another life. (John xx. 31.) To believing Christians I present the following Evidence of the Messiahship of Christ, not to instruct them in their faith, but to justify their hopes, and confirm their confidence in the sure promises of the Gospel. (1 John v. 13.)

The latter part of the *fifth* Chapter is intended for a different class of readers. I am not ignorant of the difficulty of making impressions on *unbelieving*, or *sceptical*

minds: but I was unwilling to lose an opportunity, which the subject appeared to offer, of pointing out some of the grounds of *unbelief*, and of suggesting some *doubts*, which, if they should fail to excite the attention of unbelievers, and to induce them to retrace the evidences of Christianity, may, perhaps, serve to guard young and uninstructed minds against the approaches of scepticism and unbelief.

To the whole I have subjoined a *Selection of Prayers* from the BOOK OF COMMON PRAYER, and one from WILLIAM LAW, which, as acts of Faith, and exercises of Devotion, may serve to add efficacy to the evidences of Scripture, by promoting a disposition to “embrace and ever hold fast  
“ the blessed hope of everlasting life, which  
“ God has given us in his Son Jesus Christ.” That the use of prayer *may* have this happy effect in the study of religious truth, we may hope from our Saviour’s words to the Jews: “If any man will *do* the will of  
“ God, he shall know of the doctrine whether it be of God, or whether I speak of  
“ myself (only.)” Prayer is an act of *obedience* to the will of God, as well as of faith in him; and is, therefore, an humble and devout endeavour after the virtue which is prayed for, but which must be first sought in the study of religious principles, and in the dili-

gent reading of God's word; for "faith cometh by hearing, and hearing by the word of God."

Christ says, "Believe only, and thou shalt be saved:" but he does not give us reason to expect "the gift of faith" by inspiration, or by irresistible grace. On the contrary, he bids us "*search* the Scriptures; for they are they which testify of Him." In the following enquiry into the evidences of Christ's Messiahship, as well as in the two former parts of this Catechism, I have endeavoured to assist my readers in this important "*search*." For this purpose I have very minutely authenticated the evidences by quoting the express words and entire passages of Scripture, with their references. With some experience in reading I can assure them, who have not yet made the Scriptures their study, that, in some respects, the Bible is like other good books,—the more it is read, the better it is understood; and the better it is understood, the more highly it is valued.—But, in other respects, it far excells the best of all human productions. For to those, who have a just sense of its value, it never loses any of its interest for want of novelty. On the contrary, the pleasure of reading it increases with the most familiar knowledge of its contents: it increases with the increased con-

sciousness, that we are doing a positive and indispensable duty in studying it : and with the most confirmed conviction of the deep and everlasting concern which we have in the truth of its doctrines, and the authenticity of its records.

If this little work should be found serviceable to them for whom it was written, either as an *inducement* to study the Scriptures ; or as a *method* of applying their Scripture reading to spiritual and practical uses ; or as a *means* of enabling them to “ hold fast “ the profession of their faith without wavering :” I should be happy in the thought of being an humble instrument of *their* good, and of HIS praise, whose infinite goodness in the redemption of mankind the Scriptures have recorded.

College, Durham, May 4, 1802.



# CONTENTS.

---

## CHAP. I.

Preliminary Questions, § 1. connecting the two former Catechisms with this, and § 2, 3, 4, 5. preparatory to the account of our Saviour's testimony of himself.

- Sect. 1. *Conclusions in favour of the truth of Christianity from the Resurrection of Christ, and from the Prophecies of the Old Testament, the subjects of the two former Catechisms.*
- Sect. 2. *Meaning of the words Jesus—Christ—Messiah.*
- Sect. 3. *Application of the titles of King, Prophet, and Priest, to Jesus Christ, as the Messiah.*
- Sect. 4. *What is meant by the Messiahship of Jesus Christ, and how we are to learn, whether Jesus Christ was the Messiah.*
- Sect. 5. *What kind of personal testimony may be considered as unexceptionably true; and whether Christ's testimony of himself be such.*

## CHAP. II.

Of Christ's testimony of himself under the titles, the

*Son of God, the Son of Man, the Son of David, King, and Messiah.*

- Sect. 1. *Importance of the knowledge to be derived from Christ's testimony of himself.*
- Sect. 2. *Of Christ's pre-existence before he came into the world—of his mission from God—and the end of his coming into the world.*
- Sect. 3. *Christ, the Son of God.*
- Sect. 4. *Christ, the only begotten Son of God, and therefore equal with God.*
- Sect. 5. *The Divinity of Christ further proved from his testimony at his trial.*
- Sect. 6. *Christ, the Son of Man.*
- Sect. 7. *Why the Son of God called himself the Son of Man.*
- Sect. 8. *Christ, the Son of David.*
- Sect. 9. *Christ, the Son and Lord of David.*
- Sect. 10. *Christ, a King.*
- Sect. 11. *Christ's kingdom not of this world.*
- Sect. 12. *Christ, the Lamb of God, that taketh away the sin of the world.*
- Sect. 13. *Christ, the judge of quick and dead.*
- Sect. 14. *Christ, the Messiah.*
- Sect. 15. *Why Christ did not, from the beginning of his ministry, publicly declare himself to be the Messiah.*
- Sect. 16. *Christ's testimony of himself after he rose from the dead, and after his Ascension.*

### CHAP. III.

*Of Christ's joint-witnesses ;—with proofs of his Divinity, and unity with the Father and the Holy Spirit.*

- Sect. 1. *Christ, not the sole witness of himself.*

Sect. 2. *Christ's joint-witnesses.*

Sect. 3. 1. *Proofs of Christ's Divinity (1) from his promises of spiritual assistance to his disciples, and (2) from a comparison of his promises in the New Testament with those of Jehovah in the Old Testament.*  
2. *That Father, Son, and Holy Spirit are one God.*

## CHAP. IV.

Recapitulation of the preceding Chapters; other titles of Christ, with practical applications; and a further proof of Christ's divinity.

Sect. 1. *Recapitulation of the foregoing evidences of our Saviour's Messiahship, and Divinity.*

Sect. 2. *Account of some other titles, under which Christ spake of himself; with practical uses of the knowledge of Christ.*

Sect. 3. *A proof of Christ's Divinity from one of those titles compared with the testimony of St. John.*

## CHAP. V.

Further practical applications, and Conclusion.

Sect. 1. *Examples of faith in Christ; and practical effects of it.*

Sect. 2. *Inferences from this, and the preceding Chapter, concerning the nature of faith in Christ, the evidences of a saving faith, and how it is to be acquired; what are the chief hindrances of faith; with some doubts proposed to the serious and candid consideration of UNBELIEVERS.*

Sect. 3. *Conclusion (1) from the belief and testimony of*



*Christ's disciples: (2) from the force of Christ's own testimony of himself:—(3.) With Reasons accounting for the existence of UNBELIEF in spite of all the evidences of Christianity.*

## APPENDIX.

*PRAYERS from the Book of Common Prayer; consisting of Acts of Faith, and Exercises of Prayer, applicable chiefly to the fourth and fifth Chapters of this Catechism.*

EVIDENCE  
OF THE  
MESSIAHSHIP OF CHRIST, &c.

---

CHAP. I.

**P**RELIMINARY Questions, §. 1. connecting the two former Catechisms with this, and § 2, 3, 4, 5. preparatory to our Saviour's testimony of himself.

---

§. 1.

*Conclusions in favour of the truth of Christianity from the Resurrection of Christ, and from the Prophecies of the Old Testament, the subjects of the two former Catechisms.*

*Q. What have you learnt from the evidence of Christianity, which we have in the Resurrection of Christ?*

*A.* I have learnt, that the Resurrection of Christ is a fact of the greatest certainty; and that “by his resurrection from the dead he was proved, beyond all doubt, to be the Son of God,” the Messiah; (Rom. i. 4.) and therefore, that Christianity is a religion really derived from God.

*Q.* Tell me more particularly how you derive the truth of Christianity from the certainty of Christ's resurrection?

*A.* Christ, by his intercourse with his disciples during forty days after he rose from the dead, gave them “many infallible proofs” of his Resurrection; (Acts i. 3.) therefore the Resurrection of Christ is itself an infallible proof of the truth of Christianity. For as Christ had told his disciples, that, after his death on the cross, he should in three days rise again, his Resurrection was to them a full assurance of the truth of all his doctrines and promises. (John ii. 22. Luke xxiv. 8. John xii. 16.)

*Q.* What is Christianity?

*A.* The Religion of Christ.

*Q.* Of what does it consist?

*A.* The religion of Christ (exclusive of the facts recorded in the Gospel) consists of the doctrines which he taught, the duties, which he enjoined, and the hopes, which result from faith in one, and obedience to the other:—not from either separately:

—but from the union of faith and practice.

*Q. What was the principle, which you were told always to bear in mind, respecting the truth of Christianity?*

*A.* This maxim: “That whatever may, by any means, be proved to be true, can never, by any other means, be proved to be false.”

*Q. And how do you apply this maxim in order to prove the truth of Christianity?*

*A.* I apply it thus: If any one sure fact, like the Resurrection of Christ, can prove Christianity to be true, nothing else, no seeming difficulty, however hard to be answered, can prove it to be false.

*2. Q. What have you learnt from the evidence of the truth of Christianity, which we have in the Prophecies of the Old Testament?*

*A.* I have learnt, that, as the time, which was predicted by the Prophets of the Old Testament, for the coming of the Messiah, is passed, therefore the Messiah is certainly come: and that, as every thing, which was foretold of the Messiah, was verified in JESUS CHRIST, and in him alone, we may be sure, that JESUS CHRIST was the MESSIAH.

*3. Q. Have we any other evidences of the Messiahship of Christ, and the truth of Christianity?*

A. Yes, we have many other evidences, namely,

(1.) From *Christ's testimony of himself.*

(2.) From the testimony of his Apostles.

(3.) From the acknowledgements of Jews, Heathens, and Hereticks.

(4.) From the first establishment of Christianity in the world\*.

(5.) From its continuance for so many ages to this time, with the institutions of the Lord's Supper, Baptism, and the Lord's Day.

(6.) And, lastly, from the certainty, that the Gospels, and other writings of the New Testament, were written by persons who were either eye-witnesses of every thing there recorded of Christ, or were fully instructed by those that were.

\* This branch of Evidence will include an account of the *internal Evidence* of Christianity.

## §. 2.

*Meaning of the words JESUS—CHRIST—  
MESSIAH.*

Catechist. *Let us now inquire, what evidence we have of the Messiahship of Christ from Christ's testimony of himself. But first let me hear, what you know of some of the names, and offices of Christ, as recorded in the New Testament,—what is meant by the Messiahship of Christ; and how we are to learn, whether Jesus Christ was the Messiah;—what kind of personal testimony may be considered as unexceptionably true; and whether Christ's testimony of himself be such.*

1. Q. *What was the name given to our Saviour by the angels, who proclaimed his birth?*

A. The name of JESUS.

Q. *What do you mean by the word JESUS?*

A. The word JESUS means a SAVIOUR.  
(Luke ii. 11.)

Q. *Why was the name of JESUS given to him?*

A. Because he came into the world to SAVE sinners; to SAVE men from the domi-

nion of sin here, and from the everlasting punishment of it hereafter. (Matth. i. 21. 1 Tim. i. 15. Heb. ix. 12. Tit. ii. 14.)

2. Q. *What other name was our Saviour known by?*

A. By the name of CHRIST.

Q. *What is the meaning of the word CHRIST?*

A. The word *Christ* means *anointed*.

Q. *Who were called anointed?*

A. No persons were called anointed, but such as were appointed by God to some great and holy office, such as Kings, and Prophets, and Priests, and the like.

Q. *What do the two words JESUS CHRIST mean together?*

A. The two words together mean *the anointed Saviour*, that is, not merely a Saviour in general, but an especial Saviour, God's appointed Saviour, "the holy one" of God,—the chosen of God,—the Christ of God,—God's own anointed,—the very Christ,—the Messiah,—the Saviour of the "world," foretold by the Prophets. (Mark i. 24.—Luke xxiii. 35.—ix. 20.—Acts iv. 27.—John vii. 26.—John i. 41.—John iv. 42.)

3. Q. *What does the word Messiah mean?*

A. It means the same as *Christ*, that is, *anointed*. (John i. 41.)

## §. 3.

*Application of the titles of King, Prophet, and Priest, to Jesus Christ, as the Messiah.*

Q. You say that no persons were called anointed, but Kings, and Prophets, and Priests, and the like: were these titles given to Jesus Christ?

A. Yes.

Q. How do these titles belong to Him, as the Messiah? why do you call Christ a King?

A. Daniel, in his prophecy, ascribes to the Messiah, under the name of the Son of Man, an everlasting dominion; and a kingdom, which shall not be destroyed: and afterwards calls him Messiah, the Prince. The Angel Gabriel said to Mary, before the birth of Christ, that “of his kingdom there shall be no end:” and Nathanael, when he confessed Jesus to be the Messiah, called him “the King of Israel.” (Daniel vii. 14. ix. 25. Luke i. 33. John i. 49.)

Q. Did his disciples acknowledge this title after his crucifixion?



A. Yes, St. Peter, in his speech to the council at Jerusalem, says, "The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a Prince, and a Saviour." (Acts v. 30, 31.) To the same purpose St. Paul in his Epistle to the Philip. ii. 9, 10, 11. St. John also calls him, "the faithful witness, the first begotten of the dead, and the Prince of the Kings of the earth." (Revel. i. 5.)

Q. *What authority have you for calling Jesus Christ a Prophet?*

A. First, he was acknowledged even by the Jews to be a great Prophet; (Luke vii. 16. John vii. 40.) secondly, he knew the most secret thoughts of men's hearts; (Matth. ix. 4. Luke vi. 8.) and thirdly, he prophesied of future events. (John xiii. 19.)

Q. *Was a Prophet's office confined to the foretelling of future events?*

A. No: John the Baptist was a great Prophet, yet he was chiefly employed in warning men to "flee from the wrath of God" by repentance and newness of life.

Q. *What authority have you for calling Christ a Priest?*

A. In the Psalms, and by St. Paul, Christ is called "a Priest for ever after the order of Melchisedek." (Psalm cx. 4. Hebr. v. 6.) that is, a Priest, not of a limited

course, like that of Abia, for a month, or a year, but for ever; a Priest without "beginning of days, or end of life." (Heb. vii. 3.)

*Q. What was the duty of a Priest among the Jews?*

*A.* The duty of a Priest was to offer up sacrifices and prayers to God.

*Q. What did Christ do as a Priest?*

*A.* "He gave himself for us an offering and a sacrifice to God;" (Ephes. v. 2.) and "he ever liveth" at the right hand of God "to make intercession for all who come unto God by him." (Heb. vii. 25.)

#### §. 4.

*What is meant by the MESSIAHSHIP of Jesus Christ, and how we are to learn, whether Jesus Christ was the Messiah.*

*Q. When Andrew said of Jesus, "we have found THE MESSIAH" (John i. 41.) what did he mean?*

*A.* He meant to say, we have found Him, of whom we have been long in ex-

pectation, the very Christ, the Saviour of the world, who was foretold by the Prophets.

*Q. When you are asked, whether Jesus Christ was the Messiah, what is meant by the question?*

*A.* It is meant to ask concerning Jesus of Nazareth, who was born in the reign of Augustus Cæsar, and was put to death by Pontius Pilate, the governor of Judea, and rose again from the dead, whether He was *that Saviour, that Messiah, or Christ*, who was foretold by the Prophets.

*Q. How must we learn, whether Jesus Christ was the Messiah?*

*A.* By comparing the writings of the Prophets concerning him with the Gospel history of his birth, miracles, death, and resurrection,—with *the testimony, which Christ gave of himself*, and with the testimony of his Apostles, disciples, and others.

## §. 5.

*What kind of personal testimony may be considered as unexceptionably true: and whether Christ's testimony of himself be such.*

*Catechist. You have already learned\* what the Jews were taught from the Prophets to expect of the Messiah, and have seen it verified in the birth, miracles, sufferings, death, and resurrection of Christ. As we now are to inquire, what we may learn concerning the Messiah from Christ's own testimony of himself, let us consider how we may best judge of the truth of his testimony.*

*Q. Suppose a person by his whole life and conduct had shewn himself to be the friend of truth and virtue, what should you think of his testimony of himself?*

*A. I should think it very unlikely that such a person, in his account of himself, would be guilty of any fallhood.*

*Q. Suppose such a person, by his power of working miracles, to have shewn himself to be*

\* Easter Catechism, Part the Second.

*greatly favoured of God, should you not have a still higher opinion of his testimony?*

*A.* I should think it altogether incredible, that a person greatly favoured of God in the power of working miracles, would be guilty of false testimony.

*Q.* *Suppose such a person to have suffered death for his testimony of himself, what should you then think of him?*

*A.* I should think it impossible, that a good man and one highly favoured of God, who had submitted to die for his testimony of himself, could have been guilty, in the smallest degree, of false testimony.

*Q.* *How do you apply to Jesus Christ what you have said of the conduct and testimony of such a person?*

*A.* Jesus Christ, who, by his whole life and conduct, shewed himself to be the friend of truth and virtue, and, by his power of working miracles, proved himself to be highly favoured of God, suffered death for the testimony which he bore of himself.

*Q.* *What do you conclude from this?*

*A.* I conclude that, whatever the testimony be, which Jesus Christ gave of himself, that testimony must be true.

CHAP. II.

Of Christ's testimony of himself under the titles, the *Son of God*, the *Son of Man*, the *Son of David*, *King*, and *Messiah*.

---

§. 1.

*Importance of the knowledge to be derived from Christ's testimony of himself.*

Q. *May we not, then, with certainty determine, who Jesus Christ was, whose Son he was, and what he was, from what he said of himself in his private discourses with his disciples, and publickly during his ministry among the Jews, and at his trial?*

A. Yes.

Q. *Does not Christ say, that he came into the world to bear witness to the truth?*

A. Yes, He says, "to this end was I born, and for this cause came I into the

“ world, that I should bear witness unto the  
“ truth.” (John xviii. 37.)

*Q. What did our Saviour mean by the truth?*

*A.* The knowledge of true religion, that is, the right knowledge of God, of ourselves, and of our duties.

*Q. Where is the truth to be found?*

*A.* In the scriptures. (John xvii. 17. 19.)

*Q. How did Christ bear witness to the truth?*

*A.* By what he did, and suffered for the truth; and by the doctrines, which he taught, of true religion.

*Q. Does not Christ say, that our everlasting happiness depends on our having a right knowledge of God, and of his Son, Jesus Christ?*

*A.* Yes. Christ says, This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. (John xvii. 3.)

*Q. Are we not then very deeply interested in acquiring a right knowledge of God, and his Son, Jesus Christ?*

*A.* Yes.

*Q. From whom have we derived our knowledge of God the Father?*

*A.* From his Son, Jesus Christ: “ No  
“ one knoweth the Father, save the Son,

“ and he to whom the Son will reveal him.”  
(Matth. xi. 27.)

*Q. To whom did Christ reveal the Father?*

*A. To the ancient Prophets; (1 Pet. i. 11.) and to his Apostles.*

*Q. And where are their testimonies recorded?*

*A. In the Old and New Testament.*

*Q. From whom must we derive our knowledge of the Son of God?*

*A. From his own testimony of himself.*  
“ Though I bear record of myself, says Christ, yet my record is true.” (John viii. 14.)

*Q. What did St. Peter answer, when Christ said to the apostles, Will ye also go away?*

*A. St. Peter answered, “ Lord, to whom shall we go? thou hast the words of eternal life.” (John vi. 67, 68.)*

*Q. Are not the words of Christ to be received, as the words of God?*

*A. Yes. Christ says,—“ As my Father hath taught me, I speak these things.”—Again, “ I speak that which I have seen with my Father.” (John viii. 28. 38.)*

*Q. Where are the words of Christ recorded?*

*A. In the Gospels of the New Testament.*



*Q. For what purpose were the Gospels written?*

*A. The Gospels were written, " that we might believe, that JESUS IS THE CHRIST, THE SON OF GOD; and that believing, we might have life through his name." (John xx. 31.)*

---

## §. 2.

*Of Christ's Pre-existence before he came into the world—of his mission from God—and the end for which he came into the world.*

*Q. Where was Christ before he came into the world?*

*A. He was in heaven, with God, before the foundation of the world.*

*Q. Do you learn this from Christ's own words?*

*A. Yes. Christ says in one passage of St. John: " I came down from heaven:" (John vi. 38.) in another: " What and if ye shall see the son of man ascend up, where he was before?" (John vi. 62.)*

and in another he says: "And now, O  
 " Father, glorify thou me with thine own  
 " self, with the glory which I had with thee  
 " before the world was." (John xvii. 5.)

*Q. From whom did Christ come into the world?*

*A.* From God his Father, and in his Father's name.

*Q. Repeat Christ's words.*

*A.* "The living Father hath sent me."  
 (John vi. 57.) "I am come in my Father's  
 " name." (John v. 43.)

*Q. For what end did Christ come into the world?*

*A.* To bear witness to the truth,—to do the will of his Father,—to be the Saviour of the world.

*Q. Repeat the words of Christ.*

*A.* Christ said, "To this end was I born,  
 " and for this cause came I into the world,  
 " that I should bear witness to the truth."  
 (John xviii. 37.) "I seek not mine own  
 " will, but the will of my Father, which  
 " hath sent me.—The works that I do in  
 " my Father's name, they bear witness of  
 " me."—(John v. 30. x. 25.) "God so  
 " loved the world, that he gave his only  
 " begotten Son, that whosoever believeth  
 " in him should not perish, but have ever-  
 " lasting life." (John iii. 16.)

§. 3.

*Christ the Son of God.*

*Q. In the testimony which Christ bare of himself, what did he call himself?*

*A. He called himself the Son of God, the Son of Man, the Son of David, a King, and Messiah.*

*Q. Were the titles the Son of God, the Son of Man, the Son of David, and King, titles of the Messiah?*

*A. Yes.*

*Q. Where does Christ call himself the Son of God?*

*A. In St. John's Gospel (ix. 35—38.)*  
“ Jesus heard that the Pharisees had cast  
“ *him* out,” who had been born blind, and  
was restored to sight by him: “ and when  
“ he had found him, he said unto him,  
“ Dost thou believe on *the Son of God*? He  
“ answered and said, who is he, Lord, that  
“ I might believe him? And Jesus said unto  
“ him, Thou hast both seen him, and it is  
“ he that talketh with thee. And he said,  
“ Lord, I believe. And he worshipped  
“ him.”

## §. 4.

*Christ, the only begotten Son of God, and therefore God of God, and equal with God.*

*Q. Was not the title, Son of God, sometimes given to Prophets, and other holy men?*

*A.* Holy men are, in scripture, sometimes called *Sons of God*, but no one, besides Christ, is called *THE Son of God*, except the first man, Adam, who, like Christ, had no earthly Father.

*Q. What did the Jews think that Christ meant, when he called God his Father?*

*A.* They said, that he called God *his own Father*, and thereby made himself equal with God. (John v. 18.)

*Q. Would it not be blasphemy, that is, very great impiety and wickedness, for a mere man to call God his own Father?*

*A.* Yes.

*Q. Why would it be blasphemy for a mere man to call God his own Father?*

*A.* A man may call God his Father, and his heavenly Father, but not *his own* Father, because his earthly Father is his

own Father. As a man is of the same nature with his earthly Father, that is, man of man, so if God were *his own* Father, he would be of the same nature with God, that is, God of God. Therefore for a mere man to call God *his own* Father, is to make himself God, and so to be guilty of blasphemy.

Catechist. *Repeat to me any passage, in which Christ speaks of God as his Father in a more peculiar sense than that, in which it is usual for men to call God their Father.*

A. "Jesus answered, If I honour myself, " my honour is nothing: it is my FATHER, " that honoureth me, of whom ye say, that " he is your GOD." (John viii. 54.)

Q. *Does not Christ also call himself the only begotten Son of God?*

A. Yes. (John iii. 16. 18.)

Q. *What do you mean by the words, the only begotten Son of God?*

A. They mean, that Christ is the *only* Son of God, who could be called the *begotten* Son of God: the only Son of God, who was of the *same nature* with God: the only Son of God, who has (as far as human language can express it) the *same nearness* of relation to God, as a man has to his earthly Father.

Q. *In what respect does the title the Son*

of God, *when applied to Christ and to Adam, bear the same meaning?*

A. Adam may so far be called the Son of God in the same sense with Christ, as, that like Christ, he had no earthly Father.

Q. *In what respect has the title, the Son of God, different meanings when applied to holy men, to Adam, and to Christ?*

A. Holy men are *Sons of God* by adoption, that is, by God's merciful goodness in calling them *Sons*, and promising them the inheritance of *Sons*: Adam was *the Son* of God by creation, because not born of any earthly Father, but created by God: but Christ alone was *the begotten Son of God*, because of the same nature with God.

Q. *If Christ was God, he must have existed before the world was made. Does Christ any where say this of himself?*

A. Yes: in the xviith ch. of St. John's Gospel he says, "And now, O Father, glorify thou me with thine own self, with the glory, which I had with thee *before the world was*;" ver. 5. So again, in the same chapter: "Father, I will that they also, whom thou hast given me, be with me, where I am; that they may behold my glory, which thou hast given me, for thou lovedst me *before the foundation of the world*;" (ver. 24.)

§. 5.

*The Divinity of Christ further proved from his testimony at his trial.*

*Q. Have we not another method of finding out what Christ meant, when he called God his Father, and himself the Son of God?*

*A. Yes: we may judge of what Christ meant, by the meaning which the Jews of his own time put upon his words, and by his not denying their charge.*

*Q. What was the meaning which the Jews of his own time put upon his words, when he called God his Father, and himself the Son of God?*

*A. They charged him with calling God his own Father.*

*Q. What did the Jews mean, when they said that Christ called God his own Father?*

*A. They said, that by calling God his own Father, Christ made himself God, and equal with God. (John x. 33. v. 18.)*

*Q. If Christ had not been God, and equal with God, would he not have been by the Jewish law, guilty of blasphemy, in calling himself so?*

A. Yes.

Q. Did not the Jewish law condemn those to death who were guilty of blasphemy?

A. Yes. (1 Kings xxi. 13. John x. 33.)

Q. Was not the Jewish multitude twice going to stone Jesus to death for calling himself the Son of God?

A. Yes. (John viii. 5. x. 31.)

Q. What was the blasphemy, which they imputed to him, in calling himself the Son of God?

A. They considered him as declaring himself, by that title, to be God, and equal with God. (John x. 33. v. 18.)

Q. Did they not at last publicly and solemnly charge him with blasphemy before the Roman governor for calling himself the Son of God?

A. Yes: "The Jews answered Pilate, "We have a law, and by that law he ought to die, because he made himself the Son of God." (John xix. 7.)

Q. Did he at his trial admit the charge?

A. Yes: "When the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? Jesus said, "I am." (Mark xiv. 61, 62.)

Q. Did he not confirm his words by assuring them, that they should know him to be the Son of God, when they should see him, some



*future time coming in the glory and power of the Messiah?*

A. Yes: to his answer, "I am the Son of the Blessed," he added, "and (*as a proof that I am*) ye shall (*at the last day*) see (*me*) the Son of Man sitting at the right hand of power (that is, *at the right hand of God,*) and coming in the clouds of heaven." (Mark xiv. 62.)

Q. *Did not the Jews consider this answer, as repeating and avowing the blasphemy with which they had charged him?*

A. Yes.

Q. *How did they shew their sense of the supposed blasphemy?*

A. "The High Priest rent his cloaths, and saith, what need we any further witnesses? Ye have heard the blasphemy: what think ye? and they all condemned him to be guilty" (that is, deserving) "of death." (Mark xiv. 63, 64.)

Q. *Did he suffer death for this charge of blasphemy?*

A. Yes.

Q. *What do we learn from this account of our Saviour's trial and death?*

A. From the Jews' charge of blasphemy we learn that they considered him as calling himself GOD, and EQUAL WITH GOD. From Christ's not denying the charge, and dying for it, we may conclude, that he

meant to declare himself GOD and EQUAL WITH GOD.

*Q. What was the Apostles' belief of Christ, after his ascension?*

*A. They believed him to be God, our great God and Saviour\* (John i. 1. Tit. ii. 13.)*



G. 6.

### *Christ, the Son of Man.*

*Q. Was not THE SON OF MAN one of the titles, by which Christ called himself?*

*A. Yes.*

*Q. Was it not also one of the titles of THE MESSIAH?*

*A. Yes.*

*Q. In what passage of the Gospel does Christ call himself the Son of Man?*

*A. In the Gospel of St. Matthew, xvi. 13. Jesus " asked his disciples, saying,*

\* See Mr. Sharp's Tract on the uses of the definitive article in the Greek text of the New Testament, p. 21 — 23. 50, 51. Third Edition.

“ Whom do men say, that I, *the Son of*  
 “ *Man*, am?” So in St. Luke’s Gospel,  
 xxii. 48. When Judas, who had undertak-  
 en to betray his Master, “ drew near unto  
 “ him, to kiss him, Jesus said unto him,  
 “ Judas, betrayest thou *the Son of Man*  
 “ with a kiss?” So also in the passage of  
 St. Mark before quoted, when “ the High  
 “ Priest asked him, and said unto him, art  
 “ thou the Son of the Blessed?” “ Jesus  
 “ said, I am: and ye shall see *the Son of*  
 “ *Man* sitting on the right hand of power,  
 “ and coming in the clouds of heaven.”  
 (xiv. 61, 62.)

Q. *What did Christ mean by these words :*  
 “ *And ye shall see the Son of Man sitting*  
 “ *on the right hand of power, and coming in*  
 “ *the clouds of heaven ?*”

A. I suppose, Christ meant to apply to  
 himself the prophecy of Daniel, and to say:  
 “ And moreover, though now ye ignorantly  
 “ condemn me as a blasphemer, hereafter  
 “ ye shall know, that I am THE MESSIAH,  
 “ who was foretold by the prophet Daniel,  
 “ when ye shall see me, THE SON OF MAN,  
 “ sitting at the right hand of God, and, as  
 “ the prophet has described him, coming in  
 “ the clouds of heaven.”

Catechist. *Repeat the words of Daniel.*

A. “ I saw, in the night-visions; and,

“ behold, one like\* *the Son of Man* came  
 “ in *the clouds of heaven*, and came to the  
 “ ancient of days, and they brought him  
 “ before him. And there was given him  
 “ dominion, and glory, and a kingdom;  
 “ that all people, nations, and languages  
 “ should serve him. His dominion is an  
 “ everlasting dominion, which shall not  
 “ pass away, and his kingdom, that which  
 “ shall not be destroyed.” (Dan. vii. 13,  
 14.)

Q. *Does Christ in other passages of the Gospel apply to himself, as the Son of Man, the prophecy of Daniel in the same manner as at his trial?*

A. Yes: in St. Matthew’s Gospel, xxiv. 29. speaking of the last day, Christ says,  
 “ Then shall appear the sign of *the Son of*  
 “ *Man* in heaven: and then shall all the  
 “ tribes of the earth mourn: and they shall  
 “ see the sign of *the Son of Man* coming in  
 “ *the clouds of heaven.*”

Q. *Does not St. John in the spirit of prophecy apply to Jesus Christ the words of Daniel, and our Saviour’s own prediction?*

\* “ One like *the Son of Man*” is the language of prophetick vision for the Son of Man *himself*. In the *Revelations* He, whom St. John saw “ like unto the “ Son of Man” was the Son of Man. (Rev. i. 13. **xiv. 14.**)

A. Yes: in the first chapter of the Revelation (ver. 7.) he says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

Q. Does it appear from the Gospels, that the Jews applied this prophecy of Daniel to the Messiah?

A. Yes: When Christ was preparing the people for the death which he was to suffer, they said, "We have heard out of the Law, that Christ," that is, MESSIAH, "abideth for ever: How sayest thou then, that THE SON OF MAN must be lifted up?" (John xii. 34.)

Q. To what part of Daniel's prophecy do the Jews there allude?

A. To the perpetual duration of the Messiah's kingdom.

Q. In the passage of St. John, which you have just now mentioned, are these words: "We have heard out of the Law, that Christ abideth for ever:" what do you mean by the Law?

*A.* By *the Law* sometimes were meant the five Books of Moses, as in those words of our Saviour, "On these two commandments hang all *the Law*, and the Prophets:" sometimes, as in the passage of St. John, by *the Law* were meant, in general, the scriptures of the Old Testament; and so the interpreters of the Scriptures were called *Lawyers*. (Matth. xi. 13. John x. 34.)

*Q.* What do you mean by lifted up?

*A.* By *lifted up* I understand *lifted up on the cross*, that is, *crucified*. Christ says to Nicodemus, "As Moses lifted up the Serpent in the wilderness, even so must *the Son of Man* be lifted up, that whosoever believeth in him, should not perish, but have everlasting life." (John iii. 14, 15.)

### §. 7.

*Why the Son of God called himself the Son of Man.*

*Q.* Why did Jesus, who was the Son of God, call himself the Son of Man?

*A.* First, because *the Son of Man* was one of the titles of the Messiah; secondly, because the Jews understood both titles of the same person; and thirdly, perhaps, that he might, by the frequent use of this title, more strongly mark the application of Daniel's prophecy to himself.

*Q.* Does it appear that the Jews, by the Son of Man, meant the Messiah?

*A.* Yes: It appears from the words of St. John before-mentioned, "We have heard " out of the Law, that *Christ*" (that is, the Messiah) "abideth for ever: and how sayest thou, that *the Son of Man* must be lifted " up?" (John xii. 32.)

*Q.* How does it appear that the Jews, by the Son of Man, and the Son of God, meant the same person?

*A.* It appears from St. Luke's Gospel, xxii. 69, 70. Jesus said, "Hereafter shall " *the Son of Man* sit on the right hand of " the power of God. Then said they all, " Art thou then *the Son of God*?"

*Q.* Does *Christ* himself any where speak of the Son of God, and the Son of Man, as the same person?

*A.* Yes: at his trial, as recorded by St. Mark (xiv. 62.) in the passage before-mentioned. Also in St. John's Gospel *Christ* says, "Verily, verily, I say unto you, the " hour is coming, and now is, when the



“ dead shall hear the voice of *the Son of*  
 “ *God*: and they that hear shall live.  
 “ For as the Father hath life in himself, so  
 “ hath he given to the Son to have life in  
 “ himself, and hath given him authority to  
 “ execute judgement, because he is *the Son*  
 “ *of Man.*” (John v. 25, 26, 27.)

Q. *If the Son of Man was the same with the Son of God, he must have existed in heaven; like the Son of God, before he came into the world. Does Christ say this of the Son of Man?*

A. Yes: in the third chapter of St. John's Gospel he says, “ No man hath ascended up  
 “ to heaven, but he that came down from  
 “ heaven, even *the Son of Man*, which was\*  
 “ in heaven.” (ver. 13.) He says also on another occasion: “ What and if ye shall  
 “ see *the Son of Man* ascend up, where he  
 “ was before?” (John vi. 62.)

Q. *If by the Son of Man was meant the same person as the Son of God, he would, like the Son of God, be spoken of in the Gospel as the judge of the world at the last day. Does Christ say this of the Son of Man?*

\* The common translation is, “ which *is* in heaven.” The original is *ὁ υἱς*, which is used not only for the present and future, but for the *past*. And so it should be translated in John i. 18.



*A.* Yes: in those passages of St. Matthew and St. Mark before-mentioned, and in many others.

§. 8.

*Christ, the Son of David.*

*Q.* Was not the Son of David another title of the Messiah?

*A.* Yes.

*Q.* Did the ancient Prophets speak of the Messiah under this title?

*A.* In the prophecy of Isaiah (xi. 1.) he is called "a rod, or branch, from the stem and root of Jesse," who was the father of David. In Jeremiah he is called "a branch raised unto David." (Jer. ii.

35.)

*Q.* Did the Jews of our Saviour's time acknowledge this title of the Messiah?

*A.* Yes. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ," (that is, *the Messiah*?) "whose son is he? They say unto him, *the Son of David.*" (Matth. xxii. 41, 42.)

*Q. Did not the Jewish multitude, on a particular occasion, receive Jesus Christ as the Son of David?*

*A. Yes: "When Jesus and his disciples  
" drew nigh to Jerusalem, the multitudes  
" that went before and followed after,  
" cried, saying, Hosanna to the Son of  
" David: blessed is he that cometh in the  
" name of the Lord. Hosanna in the high-  
" est." (Matth. xxi. 9.)*

*Q. How did Jesus receive the acclamations of the Jewish people? Did he decline the title, which they gave him?*

*A. No: he accepted and confirmed it by his answer to the chief Priests and Scribes, and Pharisees, "When the chief Priests and  
" Scribes saw the wonderful things that he  
" did, and the children crying in the tem-  
" ple, and saying, Hosanna to the Son of  
" David; they were sore displeased, and said  
" unto him, Hearest thou what these say?  
" And Jesus saith unto them, Yea; have  
" ye never read in the Psalms, Out of the  
" mouths of babes and sucklings thou hast  
" perfected praise?" To the Pharisees he  
" said, "I tell you, that if these should hold  
" their peace, the stones would immediately  
" cry out." (Luke xix. 40.)*

## § 9.

*Christ, the SON and LORD of David.*

*Q. From the question, which Jesus asked the Pharisees out of the Psalms, we learn that Christ was not only the Son of David, but the Lord of David. Repeat the passage.*

*A. When the Pharisees, in answer to our Saviour's question, called Christ the Son of David, "He said unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool. If David then call him Lord, how is he his Son?" (Matth. xxii. 43.) that is, if Christ be the Son of David, why does he call him Lord? If he be the Lord of David, how is he his Son?*

*Q. By the question, which our Saviour asked the Pharisees, they were put to silence. They could not tell how Christ could be both David's Son and Lord. Can you tell?*

*A. He was born at Bethlehem, a city of David, and of a parent who was of the family of David. He was therefore "of the seed of David according to the flesh." (Rom. i. 3.) But he was also David's*

Lord ; for he was *the Lord*, (that is, Jehovah,) “ our righteousness.” (Jer. xxiii. 6.) He was before David, for he was before Abraham : (John viii. 58.) and though, according to the flesh, he was born in the world, yet he was before the foundation of the world ; (John xvii. 5, 24.) for he created the world ; (John i. 2.) and was in the beginning with God, and was *God* ; (John i. 1.) and therefore was the *God* and *Lord* of David.

---

§. 10.

*Christ, a King.*

Q. *Another title under which the Prophets speak of the Messiah, is that of King : did not the Jews accuse Jesus of calling himself a King ?*

A. Yes : “ The whole multitude arose, “ and led him unto Pilate, and they began, “ to accuse him, saying, We found this “ fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, “ that he himself is *Christ, a King,*” that

is, in the words of Daniel, *Messiah, the Prince.* (Dan. ix. 25. Luke xxiii. 1, 2.)

Q. *When the Jews accused Christ, at his trial, of calling himself a King, did he acknowledge the title?*

A. Yes: When Pilate asked him, saying, “Art thou then *the King of the Jews?*” “He answered him, *thou sayest it;*” which was a common expression among the Jews for *I am.* (Luke xxiii. 3.)

Q. *Were not the Jews once going to make him a King?*

A. Yes: Convinced by his miraculously feeding five thousand men with five loaves and two fishes, “They said, this is of a truth *that Prophet* that should come into the world:” this is HE, whom the Prophets foretold should come to be our deliverer and King.” (John vi. 14.)

Q. *What did Jesus do on this occasion?*

A. “When Jesus therefore perceived that they would come and take him by force to make him a *King*, he departed again into a mountain himself alone.” (John vi. 15.)

Q. *Did they not also on another occasion do honour to him as their King?*

A. Yes: After he had raised Lazarus from the dead, “when they heard that Jesus was coming to Jerusalem, they took branches of palm-trees, and went forth to

“ meet him, and cried, Hosanna, blessed is  
 “ the King of Israel, that cometh in the  
 “ name of the Lord.” (John xii. 13.)

Q. Did not these acts of honour, which they paid to Jesus as their Messiah and King, shew, that he had fulfilled by his miracles, what the Prophets had foretold concerning the Messiah?

A. Yes.

Catechist. That the King of Israel, and King of the Jews, were titles applied to the Messiah by the Jews; and that Jesus had called himself a King, as the Messiah; we may further learn from what was said to him, while he was on the cross. Repeat the passages.

A. When Jesus was on the cross, the Jews mocking him said, “ If he be the King  
 “ of Israel, let him come down from the  
 “ cross, and we will believe him.” (Matth. xxviii. 42.) “ If thou be the King of the  
 “ Jews, save thyself.” (Luke xxiii. 37.) And on his cross was written this superscription, “ this is the King of the Jews.” (Luke xxiii. 38.)

Q. On what other occasions, besides at his trial, did Christ ever speak of himself as a King, or of his kingdom?

A. Not long before his crucifixion he said to his Apostles: “ I appoint unto you  
 “ a Kingdom, as my Father hath appointed

“ unto me: that ye may eat and drink at  
 “ my table in *my kingdom*, and sit on thrones  
 “ judging the twelve tribes of Israel.” (Luke  
 xxii. 29, 30.) And so, on other occasions,  
 where he speaks of the kingdom of *the Son*  
*of Man.*

## §. 11.

*Christ's kingdom not of this world.*

*Q. The Jews of our Saviour's time expected in their Messiah a great temporal King and deliverer, who was to restore the kingdom to Israel: (Acts i. 6.) was that the kind of kingdom which the Prophets assigned to the Messiah?*

*A. No: the prophet Daniel foretold that the Messiah was to reign not over a particular people, but over “ all people, “ nations, and languages, and that his dominion was to be everlasting.” (Dan. vii. 14.*

*Q. What account did Christ give of his kingdom?*

*A. Jesus, in his answer to Pilate, said,*

“ My kingdom is not of this world.” (John xviii. 36.)

*Q. In what sense do you understand that Christ's kingdom was not of this world ?*

*A.* The kingdoms of this world are temporal and of short duration : Christ's kingdom is spiritual and eternal. “ Him hath God exalted to be a PRINCE and a Saviour :—and has given him a name, which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth.” (Acts v. 31. Philipp. ii. 9, 10.)

*Q. The prophet Daniel has foretold in his seventh chapter, that the Messiah's kingdom was to be everlasting ; and yet in the ninth chapter he foretells that the Messiah was to be cut off. How are we to account for this ?*

*A.* We are to account for it by distinguishing the *life* of the Messiah from the *kingdom* of the Messiah. The Messiah was to *live* a few years in this world, but not to *reign* in it. His kingdom was “ not to be of this world.” An everlasting kingdom could not be in a perishable world. His reign, as it was to be not only over “ all things on earth, but in heaven,” was therefore not to be on an earthly throne,



but “at the right hand of the power of  
“ God.”

Catechist. *You repeated to me just now  
the words of the Prophet Daniel concerning  
the Son of Man, and his kingdom; let me  
hear them again.*

A. “I saw, in the night-visions; and,  
“ behold, one like *the Son of Man* came  
“ with the clouds of heaven, and came to the  
“ Ancient of days, and they brought him  
“ near him. And there was given him do-  
“ minion, and glory, and a kingdom, that  
“ all people, nations, and languages should  
“ serve him: his dominion is an everlasting  
“ dominion, which shall not pass away, and  
“ his kingdom that which shall not be de-  
“ stroyed.” (Dan. vii. 13, 14.)

Q. *When Christ gives an account of his  
coming to judge the world at the last day, does  
he not speak of the Son of Man, that is, of  
himself, as a King?*

A. Yes.

Catechist. *Repeat the passage.*

A. “When *the Son of Man* shall come  
“ in his glory, and all the holy Angels with  
“ him, then shall he sit upon the throne of  
“ his glory. And before him shall be ga-  
“ thered all nations, and he shall separate  
“ them one from another, as a shepherd  
“ divideth his sheep from the goats. And  
“ he shall set the sheep on his right hand,

“ but the goats on the left. Then shall *the*  
 “ *King* say unto them on his right hand,  
 “ Come ye blessed of my Father, inherit *the*  
 “ *kingdom* prepared for you from the foun-  
 “ dation of the world.” (Matth. xxv. 31—

34.)

Q. *Whom does Christ mean by the King?*

A. *The Son of Man*, that is, *the King* described by Daniel, as “ coming with the  
 “ clouds of heaven,” to whom was given  
 “ dominion, and glory, and a kingdom.”  
 Christ therefore uses the two titles *the Son*  
*of Man*, and *the King*, for the same person,  
 that is, *the Messiah*. So in the xiii<sup>th</sup> ch. of  
 the same gospel Christ says, “ at the end of  
 “ the world *the Son of Man* shall send forth  
 “ his angels, and gather out of *his kingdom*  
 “ all things that offend, and them which  
 “ do iniquity, and shall cast them into a fur-  
 “ nace of fire, where shall be wailing, and  
 “ gnashing of teeth.” (ver. 40, 42.)

§. 12.

*Christ, the Lamb of God, that taketh away the sin of the world.*

*Q. What did John the Baptist mean, when he said, as Christ approached him, Behold, the Lamb of God, which taketh away the sin of the world? (John i. 29.)*

*A. John the Baptist meant to say, Behold Him, who is ordained by God to be an offering and sacrifice for the sin of the world.*

*Q. What do you mean by a sacrifice?*

*A. A sacrifice was an offering made to God in token of praise for his greatness, or of thanksgiving for his goodness, or to atone for sin.*

*Q. Of what kind was the sacrifice, which was offered to God, in order to atone for sin?*

*A. The sacrifice for sin was made by shedding the blood of some animal without blemish, such as bulls, calves, and lambs, &c.*

*Q. Was the sacrifice for sin always made by shedding of blood?*

*A. Yes: "without shedding of blood*

“ there was no remission ” of sin. (Heb. ix. 22.)

Q. *Could the blood of bulls, of goats, or of lambs, take away sin?*

A. No. (Heb. x. 4.)

Q. *For what purposes were such sacrifices appointed?*

A. Such sacrifices were only types of the great sacrifice, which Christ was ordained, from the beginning of the world, to make by the offering of himself for us, as an atonement for our sins. (Rev. xiii. 8. Eph. v. 2.)

Q. *Was it foretold by the ancient Prophets, that the Messiah was to be a sacrifice for the sin of the world?*

A. Yes. Daniel prophesied that the Messiah should “ be cut off, but not for himself.” (Dan. ix. 26.) Isaiah foretold that he “ should be made an offering for sin, and bare the sins of many.” (ch. liii. 10, 12.)

Q. *Do we learn from Christ's testimony of himself that he came to be a sacrifice and an atonement for the sin of the world?*

A. Yes. He said, “ The Son of Man came to give his life a ransom for many.” (Matth. xx. 28.) Again, when he appointed the Lord's Supper, as a memorial of his death, he said, This is my blood of the New Testament, (that is, this wine is the em-

blem of my blood) which is shed for many for the remission of sins. (Matt. xxvi. 28.) or, as St. Luke relates it, "This cup is the " New Testament, or new covenant, in my " blood, which is shed for you." (ch. xxii. 20.)

*Q. What was the blood of the old covenant?*

*A.* The blood of bulls, and other animals without blemish.

*Q. What was the blood of the new covenant?*

*A.* The blood of Christ, who alone was without sin.

*Q. What else was the blood of Christ called?*

*A.* The blood of the everlasting covenant. (Heb. xiii. 20.)

*Q. What do the apostles say of the atonement made for the sin of the world by the blood of Christ?*

*A.* St. Paul says, "We were reconciled " to God by the death of his Son." (Rom. v. 10.) "Christ was once offered to bear " the sins of many.—By his own blood he " obtained eternal redemption for us.—By " means of (his) death, they which are called, " receive the promise of eternal inheritance." (Heb. ix. 28, 12, 15.)

## §. 13.

*Christ, the judge of quick and dead.*

*Q. Did not Christ, under the titles, the Son of God, and the Son of Man, testify of himself, that he should be the judge of the world, at the last day ?*

*A. Yes: in many passages of the Gospel, such as those of St. Matthew xxiv. 29. Mark xiv. 62. John v. 25, 26, 27. before-mentioned, and many others.*

*Q. Did not Christ also command the apostles to testify of him, that he was to be the judge of "quick and dead?"*

*A. Yes. St. Peter says, in his speech to Cornelius: "He commanded us to "preach to the people, and to testify, that "it is he which was ordained of God to "be the judge of quick and dead." (Acts x. 42.)*

*Q. Was not the certainty of a future state, and a day of judgement, one of the greatest of those truths that were made known to the world by Jesus Christ ?*

*A. Yes.*

*Catechist. You have repeated some passages of the Gospel, in which Christ speaks*

of himself, as the Judge of the world, at the last day, under one or other of his titles, the Son of Man, or the Son of God; Do you know any other passage to the same purpose?

A. Yes. "The Son of Man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works." (Matth. xvi. 27.) "Whofoever shall confess me before men, him shall the Son of Man also confess before the Angels of God." (Luke xii. 8.) "Whofoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy Angels." (Mark viii. 38.)

---

#### §. 14.

### *Christ, the Messiah.*

Q. It appears then that Jesus Christ called himself The Son of God, the Son of Man, the Son of David, and King, which were titles of the Messiah: but does he any

where, in the Gospels, expressly call himself  
THE MESSIAH?

A. Yes: to the Samaritan woman he declared himself to be the Messiah. "The woman saith unto him, I know that *Messias* cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he." (John iv. 25, 26.)

---

### §. 15.

*Why Christ did not from the beginning publicly declare himself to be the Messiah.*

Q. Did Jesus often, openly and expressly, declare himself to be the Messiah?

A. It does not appear from the Gospel history, that he ever called himself the Messiah, but on this occasion.

Q. Why did not Jesus on all occasions, from his first appearance as a publick teacher among the Jews, openly declare himself the Messiah?

A. Perhaps, because such a declaration might have led to great publick disturbances.



*Q. How would his openly declaring himself the Messiah, have led to publick disturbances?*

*A.* The Jews expected the Messiah to be a temporal Prince, who was to restore the lost kingdom of Israel. Therefore to have publicly declared himself the Messiah would have been to set himself in opposition to the reigning governors of Judea, and to have made himself the promoter of sedition. The Jews were once going to take him by force, and make him a King; but he withdrew himself from them. (John vi. 15.)

*Q. Was there not another reason, why he did not openly declare himself to be the Messiah?*

*A.* Yes. If the same evidence of divine authority, which gained him his eleven faithful disciples, had produced conviction in the minds of the whole Jewish people, they would not have crucified him: and he would not then have “fulfilled all righteousness,” that is, all that the prophets had foretold of the Messiah. (Matth. iii. 15.)

*Q. Why, without his death, would he not have “fulfilled all righteousness?”*

*A.* Because, though a part of his commission was to heal all manner of diseases, yet another, and a greater, was to “lay down his life for our sakes,” and “to bear our

“ fins in his own body on the tree,” and to rise again on the third day.

*Q. Did Christ then ever endeavour to prevent the fame of his miracles from being spread abroad?*

*A. Yes: he often charged those, whom he healed, that they should not make him known. (Matth. xii. 16. Mark. iii. 12. Matth. ix. 30. Mark v. 43.)*

*Q. You say, this was done, that the belief of his being the Messiah might not prevail amongst the Jews, till he had fulfilled all that the Prophets had foretold he should do and suffer. Do you learn this from any thing that Christ says of himself?*

*A. Yes. When he said to his disciples, “ Whom say ye that I am? and Peter “ answering said, The Christ of God: he “ straightly charged them and commanded “ them to tell no man that thing: saying, “ The Son of Man must suffer many things,” (has yet many things to suffer) “ and be “ rejected of the elders and chief priests and “ scribes, and be slain, and be raised the “ third day.” (Luke ix. 20, 21, 22.)*

*Q. Was there not one especial occasion, on which Christ gave this charge to three of his disciples, Peter, James, and John?*

*A. Yes. When he was transfigured before them, and they had the clearest, visible proofs of his being the Son of God, by the*

exceeding bright splendor of his person, and the testimony of God from heaven; "as they came down from the mountain," which was the scene of this heavenly vision, "Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead." (Matth. xvii. 9.)

*Catechist. It appears then that, till Jesus had fulfilled all the works which his Father had given him to finish, by his resurrection, and ascension into heaven, there were many things concerning himself, and the divine nature, not made known to the world, which were afterwards revealed to the Apostles.*

*A. Yes: and for this reason Christ often spake to the multitude in parables, because "it was not given them to know the mysteries" of God. (Matth. xiii. 11.)*

*Q. Were there not many things kept back by Christ even from the knowledge of his disciples, till after his Ascension?*

*A. Yes. A very short time before his death Jesus said to his disciples, "I have yet many things to tell you; but ye cannot bear them now." (John xvi. 12.)*

*Q. What did Christ say, in his conversation with Nicodemus, concerning the mysteries of divine knowledge?*

*A. "If I have told you of earthly things, and ye believe not; how shall ye believe,*

“ if I tell you of heavenly things?” (John iii. 12.)

*Q. What are the more peculiar doctrines of Christianity called?*

*A.* They are called “ mysteries; or, the “ deep things of God;”—the mystery of *the kingdom of heaven*, and of the *Gospel*; the mystery of *faith*, and of *godliness*, (that is, of religion, namely, of the Christian religion;) the mystery of *Christ* and of *God*. (1 Cor. ii. 10.—Matth. xiii. 11. Eph. vi. 19.—1 Tim. iii. 9. 16.—Eph. iii. 4, Col. ii. 2. Rev. x. 7.)

*Q. What does St. Paul say of the mystery of the Christian religion?*

*A.* “ Without controversy great is the “ mystery of Godliness: God was manifest “ in the flesh, justified in the Spirit, seen of “ Angels, preached unto the Gentiles, be- “ lieved on in the world, received up into “ glory.” (1 Tim. iii. 16.)

## §. 16.

*Christ's testimony of himself after he rose from the dead, and after his Ascension.*

*Q. After Christ rose from the dead, did he give his disciples any further testimony of himself?*

*A. Yes. After his resurrection "he shewed himself alive by many infallible proofs, being seen of them forty days." (Acts i. 3.)*

*Catechist. Mention some infallible proof, by which Christ convinced his disciples that he was risen again from the dead, and was alive.*

*A. St. Luke says, that, "on one occasion, when he appeared to the eleven disciples, as they were assembled together, they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them*

“ his hands, and his feet.” (Luke xxiv. 37—40.)

*Q. Were they enabled, by the instructions which he now gave them concerning himself, better to understand the Scriptures, which testify of Christ?*

*A. Yes.* “ He expounded to them in  
 “ all the Scriptures the things concerning  
 “ himself.—These are the things, which I  
 “ spake unto you, while I was yet with you,  
 “ that all things must be fulfilled, which  
 “ were written in the law of Moses, and  
 “ in the Prophets, and in the Psalms, con-  
 “ cerning me. Then opened he their  
 “ understanding, that they might under-  
 “ stand the scriptures.” (Luke xxiv. 27.  
 44, 45.)

*Q. Did he at this time give them any intimation of his divine nature and power?*

*A. Yes:* he renewed his former promises, and assured them of his *constant presence* with them, and support of them in all their difficulties; and, to encourage their dependance on him, informed them, that “ *all power* was given him in heaven,  
 “ and in earth.” (Matth. xxviii. 18. 20.) And at the same time enjoined them to baptize all nations, in *his* name, as well as of God the Father, and the Holy Ghost. (ver. 19.)

*Q. Did he shew himself to the Apostles at the time that he ascended up to heaven?*

*A. Yes: at the time of his last discourse to them, "He led them out as far as to  
" Bethany, and he lifted up his hands,  
" and blessed them. And it came to pass,  
" while he blessed them, he was parted from  
" them, and carried up to heaven." (Luke xxiv. 50, 51.)*

*2 Q. Did Christ give his disciples any testimony of himself after his Ascension into heaven?*

*A. Yes: St. Paul, after mentioning the many appearances of Christ to his disciples after his resurrection, says, that "last of  
" all he was seen of him." (1 Cor. xv. 8.)*

*Q. Was the appearance of Christ to St. Paul after his Ascension?*

*A. Yes.*

*Q. Where do you find an account of it?*

*A. In the 22d and 26th chapters of the Acts of the Apostles.*

*Q. What did Christ say to St. Paul on this occasion?*

*A. After he had fallen to the ground, overwhelmed by a light from heaven, above the brightness of the sun, Christ said to him, "Rise, stand on thy feet: for  
" I have appeared unto thee for this purpose  
" to make thee a minister and a witness both  
" of these things which thou hast (now)*



“ seen; and of those things, in the which I  
 “ will (hereafter) appear unto thee.” (Acts  
 xxvi. 16.)

*Q. On what other occasion did Christ appear to St. Paul ?*

*A.* On the night after St. Paul was imprisoned in the castle of Jerusalem, “ The  
 “ Lord stood by him, and said, Be of good  
 “ cheer, Paul : for as thou hast testified of  
 “ me in Jerusalem, so must thou bear wit-  
 “ nefs also at Rome.” (Acts xxiii. 11.)

*Q. Was not Christ seen at the right hand of God by St. Stephen ?*

*A.* Yes : “ He being full of the Holy  
 “ Ghost, looked up stedfastly into heaven,  
 “ and saw the glory of God, and Jesus  
 “ standing on the right hand of God, and  
 “ said, Behold, I see the heavens opened,  
 “ and the Son of Man standing at the right  
 “ hand of God.” (Acts vii. 55, 56.)

*Q. Does not St. Paul represent Christ, as after his Ascension speaking to the world from heaven ?*

*A.* Yes. St. Paul says in the xiith ch. of his Epistle to the Hebrews : “ See that ye  
 “ refuse not him that speaketh. For if  
 “ they escaped not, who refused him that  
 “ spake on earth,” (that is, Moses) “ much  
 “ more shall not we escape, if we turn away  
 “ from him that speaketh from heaven.”  
 (Hebr. xii. 25.)



*Q. How did Christ speak to the world from heaven?*

*A.* As God spoke from heaven by his Son, Jesus Christ, while on earth; (Hebr. i. 2.) so Christ also, after his Ascension, spoke from heaven by his Apostles and Evangelists in the words of “that great salvation,” recorded in the Gospel, “which first began to be *spoken by the Lord*, “and was confirmed unto” the Christian Church “by them that heard him.” (Hebr. ii. 3.)

*Q. Does Christ now speak to us from heaven?*

*A.* Yes. Christ speaks to us from heaven *now* by the same GOSPEL, and the other writings of his Apostles, and Prophets; by his ORDINANCES, the Sabbath, Baptism, and the Lord’s Supper; and by all the DISPENSATIONS OF HIS PROVIDENCE, such as sickness, losses, afflictions of every kind, and whatever is suited to wean “our affections from things on earth, and to fix them on God, and another life.” “He will speak to us from heaven *at the last day* by that awful sentence, which will adjudge us to everlasting happiness or misery.”

## CHAP. III.

Of Christ's joint-witnesses :—with proofs of his Divinity, and unity with the Father and the Holy Spirit.

---

## §. 1.

*Christ not the sole witness of himself.*

*Q. You before concluded\* that whatever testimony Christ has given of himself, that testimony must be true. From his testimony alone therefore you may believe, that “ he “ came forth from God,” and that he is the Son of God, the Messiah. But Christ was not the sole witness of himself. What did Christ say of his own testimony of himself ?*

*A. When “ The Pharisees said unto “ him, Thou bearest record of thyself, thy “ record is not true: Jesus answered, and*

\* Chapter I. Section 5.

“ said unto them, Though I bear record of  
 “ myself, yet my record is true: for I am  
 “ not alone, but I and the Father that sent  
 “ me.” (John viii. 14. 16.)

*Q. Why did the Pharisees say, that because  
 Christ bore record of himself, therefore his  
 record was not true?*

*A.* Because by the Jewish law no record,  
 however true in appearance, was to be re-  
 ceived as true, according to law, which  
 had not at least two witnesses.—And there-  
 fore our Saviour says, in the fifth chapter  
 of St. John's Gospel; “ If I bear witness of  
 “ myself,” (without any other testimony);  
 “ my witness is not true,” is not to be re-  
 ceived, as legally true. (ver. 31.)

*Q. What did Christ say, to shew them  
 that his record was true?*

*A.* In one passage he says, “ I am not  
 “ alone, but I and the Father that sent me:  
 “ It is also written in your law, that the tes-  
 “ mony of two men is true. I am one;  
 “ that bear witness of myself, and the Fa-  
 “ ther that sent me beareth witness of me.”  
 (John viii. 16, 17, 18.) In another passage  
 Christ says, “ There is another,” that is,  
 the Father, “ that beareth witness of me:  
 “ and I know that the witness which he  
 “ witnesseth of me is true.” (John v. 32.)

## §. 2.

*Christ's joint-witnesses.*

*Q. Whom does our Saviour, in the course of the Gospels, mention as his joint-witnesses?*

*A.* The ancient *Prophets*, and *John the Baptist*; *GOD*, his *Father*, and the *HOLY SPIRIT*; and the *Apostles*. He tells the Jews also to judge of the truth of his testimony by his *miracles*, and the future fulfilment of his *prophecies* and *promises*.—(Luke xxiv. 44. John v. 33. x. 41.)

1. *Catechist.* *The testimony of the ancient Prophets, and of John the Baptist, you are already acquainted with. What does Christ say of the witness, which GOD, his Father, bore of him?*

*A.* In St. John's Gospel Christ says, "The Father himself, which hath sent me, hath borne witness of me." (v. 37.) And so in the other passages before quoted.

*Q. How did GOD bear witness of Jesus Christ?*

*A.* GOD bore witness of him by an Angel before his birth, and at his birth; by a voice from heaven at his Baptism, at his Transfiguration, and at the time of his Pas-

tion; also, "By signs, and wonders, and  
 "with diverse miracles, and gifts of the  
 "Holy Spirit." (Matth. i. 20, 21. Luke ii.  
 11. Matth. iii. 17. xvii. 5. John xii. 28.  
 Hebr. ii. 4.)

2. Q. *What does Christ say of the witnesses  
 of the HOLY SPIRIT?*

A. In St. John's Gospel Christ says,  
 "When the Comforter is come, he shall  
 "testify of me." (xv. 26.)

Q. *How did the Holy Spirit testify of Christ?*

A. By his visible appearance at Christ's  
 baptism; by fulfilling, on the day of Pen-  
 tecost, the promise, which Christ made to  
 his Apostles; by giving to the Apostles  
 knowledge and utterance to defend their  
 faith in Christ; by leading them into all  
 truth; and bringing all things to their re-  
 membrance, whatsoever *Christ had said* unto  
 them; and particularly by being, together  
 with the Apostles, *a witness* of Christ's RE-  
 SURRECTION. (Luke iii. 22. John xvi. 13.  
 Hebr. x. 15. John xiv. 26. Acts ii. 1. 4.  
 Acts v. 32.)

3. Q. *Where do you find that Christ ap-  
 pointed the Apostles to be his witnesses?*

A. In St. Luke's Gospel xxiv. 48. St.  
 John xv. 27. and Acts i. 8. 23. 26.

Q. *Whom did Christ afterwards appoint  
 to be his chosen and especial witnesses?*

A. St. Paul. (Acts xxii. 15. xxiii. 11.)

4. Q. *Did not also the Devils, and even his enemies, the Jews, bear testimony to Christ?*

A. Yes. The Devils bore testimony by calling him the Son of God: (Mark iii. 11. Luke iv. 41.) and his enemies, the Jews, by affirming that Christ called God *his own Father*, and himself the *Son of God*, in a sense which implied that He was God, and equal with God. (John x. 33. v. 18.)

5. Q. *Where does Christ speak of his miracles, as evidences that he came from God?*

A. In St. John's Gospel Christ says, "The works, that I do in my Father's name, they bear witness of me." (x. 25.) Again, to the Jews he says, "Ye sent unto John, and he bare witness unto the truth. But I have greater witness than that of John: for the works, which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (v. 33, 36.) Again, when John the Baptist, (perhaps for the instruction of his own disciples) sent to Jesus to inquire, if he were the Christ, he bade them judge by his miracles, which they saw. (Matt. xi. 2—5.)

6. Q. *Were there not several events, which Christ foretold should come to pass?*

A. Yes: there were many events, which Christ foretold should come to pass, such as the *treachery* of Judas, Peter's *denial*,

the desertion of all his disciples; his own death, resurrection, and ascension; the coming of the Holy Ghost; the conversion of the Gentiles, the destruction of Jerusalem, the persecution and sufferings of his disciples, the existence of unbelief and opposition to the Gospel in after times; and the smallness of the number of those, who were sincerely and religiously to embrace the doctrines of the Gospel. (John xiii. 19.—Mark xiv. 30.—John xvi. 32.—Mark viii. 31.—Matth. xvi. 21.—John vi. 62. iii. 13. xx. 17.—John xiv. 16. 26.—x. 16. Matth. xxi. 43.—Matth. xxiv. 2.—Matth. xxiv. 9.—Luke xxi. 12.)

Q. Did not Christ tell his first disciples, that the fulfilling of these events should serve as proofs of the truth of his testimony of himself?

A. Yes.

Catechist. Repeat any passage, in which this appears.

A. In St. John's Gospel, (xiii. 19.) "He  
 " that eateth bread with me, hath lift up  
 " his heel against me. Now I tell you be-  
 " fore it come to pass, that when it is come  
 " to pass, ye may believe that I am he." In  
 another passage of the same Gospel (viii.  
 28.) Christ says, "When ye have lifted up,"  
 that is crucified, "the Son of Man, then  
 " shall ye know that I am he." So also in



St. John xvi. 24. xiv. 29. Again when the Jews asked him to give them some proof that he was the Son of God, he said, "Destroy this Temple, and in three days I will raise it up." (John ii. 19.)

*Q. How do you apply these words of Christ to the present subject?*

*A.* By "*the Temple*" Christ meant his own body, and by the whole of these words Christ meant to say, Destroy this body, and in three days I will raise it from the dead. (His resurrection from the dead within three days after his death, was to be a sign, or proof, that he was the Son of God.) When I am risen from the dead, then shall ye know, and may believe, that I am the Son of God.

*Q. Do you recollect any other passage?*

*A.* Yes: a passage in St. Luke's Gospel, in which Christ foretels to his disciples, that they must suffer great persecutions for his name's sake; and exhorts them not to despair, or be troubled, but when these things should come to pass, to remember his words, and to consider the fulfilling of them, as a *testimony and proof of his Messiahship*; and as an assurance, that he would assist and support them in all their difficulties.

*Catechist. Repeat the words of the Evangelist.*



*A.* “ They shall lay their hands on you,  
 “ and persecute you, delivering you up to  
 “ the synagogues, and into prison, being  
 “ brought before Kings and rulers, for my  
 “ name’s sake. *And it shall turn to you for*  
 “ *a testimony.* Settle it therefore in your  
 “ hearts, not to meditate before, what ye  
 “ shall answer : for *I will give you a mouth*  
 “ *and wisdom,* which all your adversaries  
 “ shall not be able to gainsay nor resist.”  
 (Luke xvi. 12—15.)

*Q.* *What do you mean by the words, “ It*  
*shall turn to you for a testimony ? ”*

*A.* The fulfilling of the events, which I  
 now forewarn you of, shall become a testi-  
 mony of me, to encourage your belief in  
 me, and to convince you that “ I am He,”  
 —that *Prophet*, that should come into the  
 world : to be the Saviour of the world.

§. 3.

1. *Proofs of Christ's Divinity* (1) *from his promises of spiritual assistance to his disciples, compared with the acknowledgement of St. John; and* (2) *from a comparison of his promises in the New Testament with those of Jehovah in the Old Testament.*
2. *That the Father, Son, and Holy Spirit are one God.*

1. Catechist. *Christ said, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."* (Luke xxi. 15.) *As no one, but God, can give divine knowledge, or be the author of inspiration, you before concluded\* from this promise of Christ, that he was not only the Son of God, but also God.*

(1) *Repeat to me now some instance, in which Christ did give his disciples wisdom and understanding to know, what they were unable of themselves to discern.*

A. *After Christ rose from the dead, they*

\* *Easter Catechism, Part 2. §. 7.*

were prevented by great "unbelief and  
 "hardness of heart," (Mark xvi. 14.) from  
 seeing the truth: they were "slow of heart  
 "to believe all that the Prophets had spo-  
 "ken" of Christ, till "*he opened their un-  
 "derstanding*, that they might understand  
 "the Scriptures, and the things concerning  
 "himself." (Luke xxiv. 45. and 27.)

Q. *What made the disciples so "unbeliev-  
 "ing and hard of heart" that they could not,  
 of themselves, discern the truth?*

A. They were not yet enlightened by  
 God's holy Spirit, as they were afterwards.  
 They were blinded by mistaken expecta-  
 tions, that the Messiah's was to be a tem-  
 poral kingdom. They had read the pro-  
 phecies concerning the Messiah, but like  
 most of their countrymen, they did not  
 understand them. (Luke xxiv. 21. Acts  
 i. 6.)

Q. *Do you recollect any instance of this  
 blindness of understanding before the cruci-  
 fixation of Christ?*

A. Yes: in St. Luke's gospel we read,  
 that Christ "took unto him the twelve,  
 "and said unto them, Behold, we go up to  
 "Jerusalem, and all things, that are written  
 "by the Prophets concerning the Son of  
 "Man shall be accomplished. For he shall  
 "be delivered unto the Gentiles, and shall  
 "be mocked, and spitefully entreated, and

“ spitted on : and they shall scourge him,  
 “ and put him to death ; and the third day  
 “ he shall rise again. And *they understood*  
 “ *none of these things* ; and this saying was  
 “ hid from them, neither knew they the  
 “ things, which were spoken.” (Luke xviii.  
 31—34.)

Q. *Had the disciples a clearer knowledge of these things after Christ rose from the dead ?*

A. Yes. St. John speaking of the fulfilling of the ancient Prophecies, says,  
 “ These things understood not the disciples  
 “ at the first : but when Jesus was glorified, then remembered they that these  
 “ things were written of him.” (John xii.  
 16.) Christ himself after his resurrection expounded to them in all the Scriptures the things concerning himself : and *opened their understanding* that they might understand the scriptures. (Luke xxiv. 27. 45.)

Q. *Did the Apostles, after the Ascension of Christ, declare that their knowledge of Christ, and their wisdom and understanding in spiritual things, was the gift of Christ ?*

A. Yes : St. John in the fifth chapter of his first Epistle says, “ We know that the  
 “ Son of God is come, and *hath given us*  
 “ *an understanding* to know him that is  
 “ true ; and we are in Him that is true,

“ even in his son Jesus Christ. This is the  
 “ true God and eternal life.” (ver. 20.)

Q. *Whom does St. John mean by “ him  
 “ that is true?”*

A. Jesus Christ.

Q. *Christ says of himself, “ I am the  
 “ truth, and the life;” and St. John in his  
 Gospel, and first Epistle, calls him “ God,”  
 and “ that eternal life, which was with the  
 “ Father”: (John i. 1. 1 John i. 2.) what  
 do you conclude from this?*

A. I conclude that, in this passage of the  
 same epistle, St. John affirms that Jesus  
 Christ is the *true God, and eternal life\**.

(2) Catechist. *That Christ made this pro-  
 mise, “ I will give you a mouth and wisdom,”  
 as God and not as man, you may learn fur-  
 ther from God’s promise to Moses. Repeat  
 the passage in the book of Exodus, in which  
 God makes the same promise to Moses that  
 Christ made to his disciples.*

A. “ And God spake unto Moses, and  
 “ said,—I will be with thy mouth, and with  
 “ Aaron’s mouth, and will teach you what  
 “ ye shall do.” (Exod. iv. 15.)

Q. *What do you learn from this?*

A. As “ Jehovah, the Lord God Al-

\* With the explanation, which I have here given of  
 this passage of St. John, compare the *third* Section of  
 the next chapter. ◊

“mighty,” is there speaking to the same purpose, and almost in the same words, as Christ does to his disciples, I learn from this also, that Christ made his promise of spiritual assistance to his disciples, as God, and not as man; and therefore that THE CHRIST of the New Testament was JEHOVAH, the Lord God Almighty of the Old Testament.

2. (1) Q. *Christ promised his disciples, that “the Spirit of truth,” that is, the unerring Spirit of God, “should guide them into all truth:” but from whom did Christ assure them, that the holy Spirit was to receive the truths, which he should deliver to them?*

A. From Christ himself.

Q. *What are the words of Christ?*

A. “When the Spirit of truth is come, he will guide you into all truth: he shall not speak of himself:—for he shall receive of mine,” that is, from me\*, “and he shall shew it unto you.” (John xvi. 13, 14.)

Q. *Is not this also a proof that Christ is God?*

A. Yes. The Spirit of God could receive instruction from none but God.

Q. *St. Peter says, that “The Spirit of*

\* Ex teo meo.

*“ Christ revealed to the ancient Prophets: their knowledge of things to come.”* (1 Pet. i. 11.) The same divine assistance, which the Spirit of Christ afforded to the ancient Prophets, the Spirit of God gave to the Apostles. *What do you learn from that?*

*A.* I learn that the Spirit of God, and the Spirit of Christ, are one.

*Q.* Christ in his discourses to the Jews has taught us, that God and Christ are one. (John x. 30.) You now learn from his discourse to his disciples, and from the declaration of St. Peter, that the Spirit of God, and the Spirit of Christ are one. Do we learn from any part of the New Testament, that God and the Holy Ghost are one?

*A.* Yes. From the account of Christ's incarnation\*, and the narrative of Ananias and Sapphira†, we learn that God and the Holy Ghost are one, that is, one God.

*Q.* What do you conclude from this?

*A.* I conclude, that as God and Christ are

\* *“ He shall be called the Son of the HIGHEST.—“ The HOLY GHOST shall come upon thee, and the power of THE HIGHEST shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God.”* (Luke i. 32. 35.)

† *“ Why hath Satan filled thine heart to lie to the HOLY GHOST?—thou hast not lied unto men, but unto GOD.”* (Acts v. 34.)



one, and God and the Holy Ghost are one, therefore all three, the Father, the Son, and the Holy Ghost, are one God.

(2) Q. *You say, that the Father, the Son, and the Holy Spirit are one God: what proof have you, from Christ's own words, that they are not one and the same person?*

A. We have proof, that the Father, the Son, and the Holy Ghost, are three divine persons, from many passages of Scriptures. When Christ promised his disciples the assistance of the Holy Spirit, he said, "that after his return to heaven HE would send THE HOLY SPIRIT to them from THE FATHER." (John xiv. 26. xv. 26.) Again, Christ bade the Apostles baptize all nations not in the name of *one*, but of the *three* persons, the Father, the Son, and the Holy Spirit. This distinct personality of the Father, the Son, and the Holy Spirit, we learn also from the words of St. Paul (Eph. ii. 18.) in which we are taught, that "Through the Son we have access by one Spirit unto the Father."

(3) Q. *Yet these three divine persons are only one God.—If any one act of divine power can be shewn, from Scripture, to have been equally the act of the Father, the Son, and the Holy Spirit, would not that be a proof, that the three divine persons are only one God?*



A. I think, it would.

Q. *Do we not learn from Christ's own words, that he raised himself from the dead?*

A. Yes. He said, "I lay down my life for my sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up." (John x. 15. John ii. 19.) And "while he was yet alive, he said, after three days I will rise again." (Matth. xxvii. 63.)

Q. *Does not St. Paul say, that God raised Christ from the dead?*

A. Yes: in his Epistle to the Romans (x. 9.) and in many other passages.

Q. *Does not St. Paul say, that Christ was raised from the dead by the Holy Spirit?*

A. Yes: he says, Christ "was declared," that is, clearly proved "to be the Son of God through his resurrection from the dead by the power of the Holy Ghost." (Rom. i. 4.)\*

\* *Εν δυνάμει κατὰ πνεῦμα ἁγιωσύνης*, which the common English version translates, *with power according to the spirit of holiness*. Chrysostom and other ancient commentators consider *κατὰ πνεῦμα ἁγιωσύνης* as equivalent to *κατὰ πνεῦμα ἅγιον*, and meaning "by the holy spirit." Whether, therefore, we translate *ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης* *with power by the holy Spirit*, or, *miraculously by the holy Spirit*, or, *by the power of the holy Spirit*, the testimony as to the holy Spirit's agency, will be the same.

*Q. What do you conclude from this?*

*A.* From this *oneness* and *sameness* of act and power in the performance of the same miracle, I conclude, that the three divine persons, the Father, the Son, and the Holy Ghost, are *one*, and the *same* God.

*Q.* Again Christ says, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (John xiv. 23.) How will God and Christ dwell with them, who keep God’s commandments?

*A.* Not visibly, but spiritually, by the power of the holy Spirit, enlightening and governing the mind and the affections\*.

*Q. What do you learn from this?*

*A.* From this *spiritual* influence of God and Christ on the minds of pious persons, we learn that Christ, THE SON OF GOD must be of the same spiritual and divine nature with GOD, the FATHER.

*Q.* St. Paul says, “Know ye not that your body is the temple of the Holy Ghost?” (1 Cor. vi. 19.) and again, “ye are the temple of the living God.” (2 Cor. vi. 16.) How are our bodies said to be temples of God, and of the Holy Ghost?

*A.* In the same manner that God and

\* See this subject more fully explained below, Ch. V. §. 2. No. 3.

Christ abide and dwell with them, who keep Christ's commandments.

*Q. What do we learn from this ?*

*A.* We learn, that *the Holy Ghost* must be of the same divine nature with *God, the Father*.

*Q. If then the Son, and the Father, be of the same divine nature ; and the Holy Ghost, and the Father, be of the same divine nature ; what follows ?*

*A.* It follows, that **THE FATHER, THE SON, and THE HOLY GHOST** being of one and the same divine nature (we speak as men, and in such terms, as man's language supplies us with) are in their separate existences equally **GOD**, and in their united nature, **ONE and THE SAME GOD**.

*Q. As the three divine persons are only one God, must not each person be the great God, the true God, the only true God ?*

*A.* Yes: and therefore as Christ calls the Father, "*the only true God :*" so St. John calls Christ "*the true God :*" (1 John v. 20.) and St. Paul calls him "*our great God.*" (Tit. ii. 13.\*)

*Q. Are we not assured by the Scriptures*

\* St. Jude calls Christ "*our only God :*" according to Dr. Hammond's and Mr. Sharp's interpretation. See Mr. Sharp's *Treat on the definitive article*, &c. p. 54 —58. 3d Edit.

*of the Old and New Testament, there is only one God?*

*A. Yes: in Isaiah xli. 9: 1 Cor. viii. 4.*

*Q. Have we not in the Old Testament, as well as in the New, evidence of a plurality and unity of divine persons in one God?*

*A. Yes: In the book of Deuteronomy it is written, according to the literal meaning of the original: "Jehovah our Gods" "is one Jehovah." (ch. vi. 4. \*)*

*\* The common translation is, the Lord our God is one Lord.*

## CHAP. IV.

Recapitulation of the preceding Chapters ;  
 other titles of Christ, with practical applications of the knowledge of Christ ; and  
 a further proof of Christ's divinity.

---

## §. 1.

*Recapitulation of the foregoing evidences of  
 our Saviour's Messiahship and Divinity.*

*Q. Now tell me, what think you of JESUS  
 of Nazareth, who was called CHRIST? who  
 was he?*

*A. The MESSIAH, the very Christ, the  
 holy one of God, the Saviour of the world.*

*Q. Whose son was he?*

*A. The SON OF GOD, the only begotten  
 Son of God;—God of God, and equal with  
 God.*

*Q. What was he?*

*A. A PROPHET appointed by God to*

teach man a more perfect knowledge of religion, and purer principles of duty: to warn men of their sins, to call them to repentance: to comfort the penitent and afflicted; to awaken the careless; and terrify the obdurate: and to purify unto himself a peculiar people zealous of good works.

*Q. Was he not also a PRIEST?*

*A. Yes.* He was a Priest that abideth for ever: an High Priest, who is able to save to the uttermost, and was predestinated from the foundation of the world to make an atonement for the sins of mankind, by the offering of his own body on the cross: an high Priest, who is passed into the heavens, and liveth for ever to make intercession for all that come to God by him. (Heb. vii. 3. Rev. xiii. 8. 1 John ii. 2. 1 Pet. ii. 24. Heb. iv. 14. vii. 25.)

*Q. Was he not also a KING?*

*A. Yes.* He was a King, whose dominion is an everlasting dominion, and whose kingdom shall not be destroyed: ordained by God to be the judge of quick and dead at the last day.

## §. 2.

*Account of some other titles, under which Christ spoke of himself.*

*Q. What other titles are there in the Gospel, under which Christ speaks of himself?*

*A. Christ calls himself the good Shepherd—the door of the Sheep—the Vine—the Bread of Life—the Light of the World—the Way, the Truth, and the Life.*

*Q. In what sense are we to consider these titles?*

*A. They are parables, under which Christ meant to represent himself to his hearers, as Mediator between God and man, as a Sacrifice and propitiation for the sins of mankind, as Saviour of the world, as the source of all virtue and goodness in men, the fountain of truth, the rule of holiness, and the only means of everlasting happiness.*

(1.) Catechist. Repeat to me, what Christ says of the good Shepherd.

*A. "I am the good Shepherd, and know my sheep, and am known of mine. I lay*

“ down my life for the sheep. No man  
 “ taketh it from me, but I lay it down of  
 “ myself. I have power to lay it down, and  
 “ I have power to take it up. My sheep  
 “ hear my voice, and I know them, and they  
 “ follow me: and I give unto them eternal  
 “ life. (John x. 14, 15, 18, 27, 28.)

Q. *What do we learn from the parable of the good Shepherd?*

A. We learn the great goodness of Christ in laying down his life for the sins of mankind. “ Greater love hath no man than  
 “ this, that a man lay down his life for his  
 “ friends.” (John xv. 13.) We learn the divine nature of Christ: for, “ no man can  
 “ quicken his own soul,” (Psalm xx. 29.) and of himself take up again his own life, after he has laid it down. We learn that to those, who believe in Christ, and are really his disciples, Christ is known in an especial manner: “ they have a witness in them-  
 “ selves”: by “ following his command-  
 “ ments, they know him, and the truth of  
 “ his doctrines.” (John xv. 13. Psalm xxii. 29. 1 John v. 10. John vii. 17.)

(2.) Catechist. *Repeat what Christ says of the door of the Sheep.*

A. “ I am the door of the sheep: by me



“ if any\* one enter, he shall be saved, and  
 “ shall go in and out, and shall find pasture.”  
 (John x. 7, 9.)

Q. *What do we learn from this parable ?*

A. We learn that all other ways of seeking heaven, but through Christ, are vain ; that they who follow and obey him, have the promise of every real good in this present time, and everlasting happiness in the world to come ; that his grace is sufficient for all our spiritual wants and difficulties ; and, that in his service, and under his care, we shall enjoy the true freedom, and peace, of minds devoted to religion.

\* The common English Version says, “ if any *man*,” which does not agree with the parabolical language of finding *pasture*. The original says any *one*. The word *Man* is sometimes used in other passages respecting our Saviour where the original means *one* ; in which the mistranslation is of more consequence, because it confines the attention of the reader to the *human* nature of our Saviour, oftener than is warranted by the original. See Matth. xi. 27. xvii. 8. Mark xiii. 32. In one passage the inconsistency in the language was so obvious, that it has been corrected in the later editions of the Bible, but *without authority*: “ Why callest thou me “ good ? there is no *man* good, save one, that is, God.” Mark x. 18.) It would, I think, be greatly for the advancement of religious truth, if there were publick authority, for correcting, in the common version of the Bible, such passages as either *contradict*, or *obscure*, the meaning of the original.

(3.) Catechist. *Repeat what Christ says of the Vine and the Branches.*

A. "I am the vine, ye are the branches.  
 "As the branch cannot bear fruit of itself,  
 "except it abide in the Vine, no more can  
 "ye, except ye abide in me:—for without  
 "me, ye can do nothing. I am the true  
 "vine, and my Father is the husbandman.  
 "Every branch in me that beareth not fruit,  
 "he taketh away: and every branch that  
 "beareth fruit, he purgeth it, that it may  
 "bring forth more fruit. He that abideth  
 "in me, and I in him, the same bringeth  
 "forth much fruit. If ye abide in me, and  
 "my words abide in you, ye shall ask what  
 "ye will, and it shall be done unto you.  
 "Herein is my Father glorified, that ye  
 "bear much fruit; so shall ye be my disci-  
 "ples" (John xv. 5, 4, 5, 1, 2, 7, 8.)

Q. *What do we learn from the parable of the Vine and the Branches?*

A. We learn, that, separated from Christ by the love of the world, by lukewarmness, or vanity, we can do nothing that is good. Without Christ, whatever apparent good we do, partakes of sin, in its means or its motives. We learn, that to be capable of good, we must be purged of evil; and that God punishes our sins, to improve our virtues. We learn, that they who are faithful in Christ, and obedient to his commandments,

bring forth *much* fruit; that by *so* doing, they do glory to God; and that they *alone* are Christians\*.

\* Few persons have it in their power to do great public or active services to their fellow-creatures. But *much* fruit may be brought forth without such services: *much*, within the narrow sphere of the most private duties. The best fruits of the Christian life will be found in cultivating "the fruits of the Spirit: love, joy, " peace, long-suffering, gentleness, goodness, faith, " meekness, temperance."——"We cannot every moment do great matters for God, says FENELON, but we can always do what is proper for our condition. To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value, as a long prayer; and the time is not lost, which is spent in the practice of meekness and patience." FENELON'S *Pious Reflections for every day of the Month*, (27th day.) This very valuable little book has been published in English twice within these few years: for Binns, at Leeds, in 1796: and for Symonds and Hatchard, in 1800.—The former is printed more correctly; the latter, in a larger type, with a short sketch of the life and writings of Fenelon. These *Pious Reflections*, for their truly scriptural principles of vital and spiritual religion, deserve a place in every Christian's closet, with T. à Kempis on *the Imitation of Christ*, Corbett's *Self-employment in secret*, Lucas's *Practical Christianity*, and *Thoughts for every day of the Month*, Mrs. Talbot's *Reflections on the seven days of the Week*, and *Essays on various subjects*, Sir Matthew Hale's *Contemplations Moral and Divine*, Law's *Serious Call*, and *Christian Perfection*, Wilberforce's *Practical View*, Mrs. Hannah Moore's *Estimate*, Turner's *Meditations on Select Passages of Scripture*, Bishop Wilson's

(4.) Catechist. *Repeat what Christ says of the bread of life.*

A. " I am the bread of life: he that  
 " cometh to me, shall never hunger, and he  
 " that believeth on me, shall never thirst.  
 " I am the living bread, which came down  
 " from heaven: if any man eat of this bread,  
 " he shall live for ever: and the bread, which  
 " I give, is my flesh, which I will give for  
 " the life of the world. The bread of God  
 " is that, which came down from heaven,  
 " and giveth life unto the world. Except  
 " ye eat the flesh of the Son of Man, and  
 " drink his blood, ye have no life in you.  
 " Whoso eateth my flesh and drinketh my  
 " blood, hath eternal life; and I will raise  
 " him up at the last day. He that eateth  
 " my flesh, and drinketh my blood, dwelleth  
 " in me, and I in him." (John vi. 35, 51,  
 33, 53, 54, 56.)

Q. *What do we learn from the parable of the bread of life?*

A. By the bread of life Christ meant not the food, which supports the life of the body, but that which nourishes the life of the soul. The soul is a spirit, and lives by

*Sacra Privata, and Maxims of Christianity*, Miss Bowdler's *Essays*, together with those two Christianlike writers, Seneca (by L'Estrange) and Epictetus with Simplicius's comment (by Stanhope.)

that which is spiritual. It “lives by every  
 “word that proceedeth out of the mouth of  
 “God.” It “is nourished up in words  
 “of faith and good doctrine.” The words,  
 “which Christ spake, they are life.” This  
 is the food, which they seek, who “hunger  
 “and thirst after righteousness.”—The *body*,  
 which eats and drinks earthly food, hungers  
 and thirsts again : but the *soul* that lives on  
 the word of God, the commandments and  
 promises of Christ, and the hope of salvation  
 purchased by his blood, lives on the bread  
 of life, the food of righteousness, and shall  
 never hunger nor thirst ; but shall be per-  
 fectly satisfied and filled ; shall find in its  
 food every thing adapted to its nature ; and  
 shall live for ever.

Christ and his words are “the bread of  
 “God,”—that is, the bread which came  
 from God ;—“the living bread, that came  
 “down from heaven.” Christ gave himself  
 for the life of the world : he taught men by  
 his doctrines how to obtain everlasting life ;  
 and he died, to secure it for them.

The life of the soul is supported by Christ  
 and his doctrines. He that lives by faith  
 on Christ and his doctrines, lives in com-  
 munion of spirit with Christ ; he lives on  
 that, which shall preserve him to everlasting  
 life ; and Christ shall raise him up at the last  
 day, to be for ever happy.

(5.) Catechist. *Repeat what Christ says of the light of the world.*

A. "I am the light of the world. He that followeth me, shall have the light of life. I am come a light into the world, that whoso believeth on me, should not abide in darkness. Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." (John viii. 12. ix. 5. xii. 46, 35, 36.)

Q. *What do we learn from the parable of the light of the world?*

A. We learn, that without Christ men are all in darkness, and know not whither they go: that Christ came into the world, that men might not abide in darkness, but might become the children of light, and by following him have the light of life. We learn that by faith in Christ men may deliver themselves from darkness and sin; and by following Him and his Gospel may obtain that light, which will lead them to everlasting life and happiness.

Q. *What did Zacharias call Christ?*

A. "The Day-spring from on high."

Catechist. *Repeat the words of Zacharias.*

A. "Through the tender mercy of our  
 " God, the Day-spring from on high  
 " hath visited us, to give light to those that  
 " sit in darkness and in the shadow of death,  
 " to guide our feet into the way of peace."  
 (Luke i. 78, 79.)

(6.) Catechist. *Repeat what Christ says  
 of the way, the truth, and the life.*

A. "I am the way, the truth, and the  
 " life: no man cometh unto the Father, but  
 " by me. I am the resurrection and the  
 " life." (John xiv. 6. xi. 25.)

Q. *What do we learn from this parable?*

A. We learn, that the true way of life,  
 and rule of duty, are found in the precepts  
 of Christ; the true knowledge of God and  
 religion, in his Gospel, and the other wri-  
 tings of the Apostles: and that our only  
 hope of happiness in the next life is through  
 the salvation of Christ, who will raise all  
 men from the dead at the last day.



## §. 3.

*A proof of Christ's divinity from the last-mentioned title compared with the testimony of St. John.*

Q. *What is meant by the words of our Saviour, "I am the resurrection, and the life?"*

A. By those words our Saviour meant to say, "I will raise all men from the dead at the last day, and will give them life."

Q. *Who can give life to a whole world?*

A. No one can give life to a whole world, but "the living God" himself.

Q. *Christ, on another occasion, said of himself: "As the Father hath life in himself, so hath he given to the Son to have life in himself." (John v. 26.) To "have life in himself," is to be uncreated, and to have the power of giving life.—What do you learn from this?*

A. I learn from this, that as the Father hath life in himself, and therefore was uncreated, so the Son hath life in himself, and was uncreated. I learn also that the Sons



*of God* hath the same power of giving life, that the *Father* himself has: and, therefore, that he is of the same divine power and nature with the Father; and so is God, as the Father is God.

*Q. Christ says, that the Father gave this divine power and nature to the Son: what do you learn from this?*

*A.* I learn from this, that Christ is God *of* God, light *of* light, and LIFE *OF* LIFE, very God *of* very God, being of one substance, power, and nature with the Father.

*Q. Christ says, "I am the life:" does not St. John call him the eternal life?*

*A.* Yes: in the first chapter of his first Epistle.

Catechist. Repeat the whole passage.

*A.* "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the *Word of life*; (For the life was manifested, and we have seen it, and bear witness, and shew unto you, that eternal life, which was with the Father, and was manifested unto us:). That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father; and his Son Jesus Christ," (ver. 1—3.)

Q. *What does St. John call Christ in this passage?*

A. The word of life, the life, that ETERNAL LIFE, which was with the Father, and was manifested unto us.

Q. *What does St. John call Christ in the beginning of his Gospel?*

A. The Word, which was with God, and was God, and was made flesh, and dwelt among us.

Q. *In one passage St. John calls Christ God, and in the other that ETERNAL life: what do you learn from this?*

A. I learn, that by that *eternal* life St. John meant "the ETERNAL power and "GODHEAD" of Christ.

## CHAP. V.

## Further practical Applications, and Conclusion.

## §. 1.

*Examples of faith in Christ; and practical effects of it.*

*Q. When the man that was born blind, (whom Jesus restored to his sight,) had learned from Jesus's own mouth, that he was the Son of God, what did he do?*

*A. He said, " Lord I believe, and worshipped him." (John ix. 38.)*

*Q. His belief in Christ was accompanied with an immediate act of faith in him: he fell down and worshipped him. When we read the many proofs, which Christ has left us of his being the Son of God, the Messiah, what should we do?*

A. We should accompany our convictions by some immediate act of faith and adoration, such as, "Lord, I believe:" or, "Lord, I believe; help thou mine unbelief:" or, "Lord increase my faith." We should endeavour to strengthen our convictions by frequent and earnest prayer, both of publick and private worship; and by such acts of obedience and duty, as may shew us to be his disciples indeed; and may enable us to know, experimentally, that the doctrines of Christ are from God. (John vii. 17.)

2. Q. *When Christ said to the Father of the child possessed with the dumb spirit, who brought his son to Jesus to cure him, "If thou canst believe, all things are possible to him that believeth:" what did the father of the child do?*

A. "Straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief:" that is, strengthen the weakness of my faith. (Mark ix. 24.)

Q. *How may we follow the example of this believing parent?*

A. The reward, which Christ promises to our faith, should make us desirous of strengthening our faith in him by fervent prayer to him; and should induce us to put

our whole trust and confidence in his power and mercy. The consciousness of our spiritual wants should make us seek earnestly to Christ, and with prayers and tears beseech him that we may not, through unbelief, lose the inestimable benefits of the Gospel.

3. Q. *When Peter saw, by the miraculous draught of fishes, that Jesus by whose direction he had taken them, was the Messiah, what did he do?*

A. He fell down at Jesus's knees, saying, "Depart from me; for I am a sinful man, O Lord." (Luke v. 8.)

Q. *What do we learn from this?*

A. We learn, that to be convinced that we are sinners, and unworthy of God's goodness to us, is one of the first effects of a saving faith, that is, of that faith, by which a Christian "believes to the saving of his soul." (Heb. x. 39.)

4. Q. *When the Jews and Greeks at Ephesus were converted to Christianity, how did they shew their faith?*

A. Many that believed, came and confessed, and shewed their deeds. Many of their also, which used curious arts, brought their books together, and burned them before all men. (Acts xix. 18, 19.)

Q. *What do we learn from this conduct of the Ephesian converts?*

*A.* We learn that sincere repentance induces men to mortify their sinful inclinations by confession of their sins; and to strengthen their resolutions of future goodness by an open acknowledgment of their past wickedness. We learn that they who devote themselves seriously to religion consider all arts and studies as *curious*, that is, as unprofitable and hurtful, which lessen their dependance on God, and draw off their minds from the care of their salvation. And such they hold every thing to be, which teaches men to seek help or comfort in any thing exclusively of God: whatever tends to flatter our vanity, and weaken the consciousness of our sinfulness and imperfections; whatever gratifies the imagination without informing the judgement: whatever aggrandizes the world to the dishonour, or neglect, of its Almighty Maker: whatever promotes “covetousness, which is idolatry,” by setting up in the heart the idol of worldly wealth and prosperity, instead of God.

5. Q. “*The Apostles said unto the Lord, Increase our faith.*” (Luke xvii. 5.) *What may we learn from this?*

*A.* We may learn that faith, like every other virtue, is the gift of God. “God worketh in us both to will and to do, of

“ his good pleasure.” The greater our faith is, the more highly shall we value it, and more anxiously desire to increase it. Without faith we shall have little or no sense of its value. But we may learn its value from others, as well as the duty of praying for it. We may learn, that as faith is the gift of God, so it is not to be maintained without constant prayer to him for the increase of it. We may learn, that if the Apostles, who lived in the presence of the Messiah, and were eye-witnesses of his miracles, prayed to Christ to increase their faith, much more ought men to pray him to strengthen and confirm their faith, who live amidst the cares and pleasures of the world.

6. Q. *When the two blind men near Jericho, (who had learned from the fame of his miracles that Jesus was the Messiah, and heard that he passed by,) cried out, saying, “ Have mercy on us, O Lord, thou Son of “ David, and when the multitude rebuked “ them, because they should hold their peace :” what did they do ?*

A. “ They cried the more, saying, Have “ mercy on us, O Lord, thou Son of Da- “ vid.” (Matth. xx. 30, 31.)

Q. *What may we learn from this ?*

A. We may learn, that no worldly obstacles should hinder our intercourse with God.



The greater and more numerous the impediments, the more resolute should we be to maintain our religious duties; the more zealous to seize every opportunity of profiting by all the means of grace, which Providence has placed within our reach. We should imitate the perseverance of Jacob, when he was wrestling with the Angel, and said, "I will not let thee go, except thou bless me." We should "pray always;" and if our prayers are not heard, as we expect, we should still pray, in the hope of a blessing.

7. Q. *When Christ called his first chosen disciples, who were to be witnesses of all he did, and taught, and suffered on earth, what did they do?*

A. "They left all" their worldly occupations, "and followed him." (Luke v. 28.)

Q. *When Christ had fulfilled all that the Prophets had foretold of him, and was ascended to heaven, did not the Apostles then follow their worldly occupations?*

A. Yes: St. Paul "wrought with Aquila" and Priscilla who were tent-makers: (Acts xviii. 3.) and he says of himself and the other Apostles, that they laboured with their own hands for their subsistence. (1 Cor. iv. 12. 2 Theff. iii. 8.)

Q. *How may Christians now "leave all*



*“ and follow Christ,” without renouncing their worldly occupations ?*

*A.* By seeking the kingdom of God, and his righteousness in *preference* to all other concerns ; by labouring *more* for the meat which endureth unto everlasting life, than for that which perisheth ; by setting our affections on things *above*, and not on things on the earth ; by loving God with *all* our hearts ; by being willing to part with every thing that is most dear to us on earth, yea and our own lives also, *rather* than lose our hopes of heaven ; by using the world as not abusing it ; that is, if riches, or pleasures, or honours increase, by not setting our hearts upon them, not trusting in them, nor seeking our consolation in them.

8. Q. *When Zaccheus, the Roman tax-gatherer, became a believer in Christ, how did he shew his faith ?*

*A.* He shewed his faith by his works ; by works of charity to the poor ; and by making the fullest amends to all, whom he had at any time wronged. (Luke xix. 8.)

Q. *What may we learn from this ?*

*A.* We learn, that good works are the natural fruits of a sincere faith in Christ ; and that, as we cannot be Christians without faith, so neither can we be without good works. We learn, that a real love of God

will shew itself in love to our fellow creatures, and that a true faith cannot consist with duties habitually neglected, or injuries unrepaid.

9. Q. *When Stephen was stoned to death by the Jewish multitude, how did he shew his faith in Christ?*

A. While they were stoning him, he prayed to Christ, saying, " Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." (Acts vii. 59, 60.)

Q. *What do we learn from this behaviour of St. Stephen?*

A. We have in the behaviour of St. Stephen an eminent example of *faith* and *charity*. He gave the most perfect proof

1. Of his belief of a future state by his concern at his last moments about his soul after it should leave the body ;

2. Of his faith in Christ, as his GOD, by PRAYING to him with his dying breath; and

3. And of trust in Christ, as his SAVIOUR, by calling upon him to receive his spirit into his presence and care.

In praying to Christ, to *forgive his enemies* and murderers, he shewed

1. Sincere love to his fellow-creatures ;

2. A hearty desire of conformity to the *example* of Christ, (Luke xxiii. 34.) and

3. Of obedience to his *commandments*. (Matth. v. 44.)

Q. *What may we learn further ?*

A. We learn, that nothing so much supports the mind under the severest bodily pains and trials, as faith in Christ ; nothing so much conduces to that support, as a firm trust in Christ, and a sincere desire of conformity to his example and commandments.

---

§. 2.

*Inferences from this and the preceding Chapter, 1. concerning the nature of Faith in Christ, 2. the evidences of a saving Faith, 3. and how it is to be acquired ; 4. what are the chief hindrances of Faith ; 5. with some doubts proposed to the serious and candid consideration of UNBELIEVERS.*

1. Q. *Let me hear, now, from what you have learned of CHRIST, and of the examples*

of faith in him recorded in the *New Testament*, what do you mean by Faith in Christ?

*A.* By Faith in Christ I mean

(1.) A belief of all that the Gospel has recorded of Christ, and of what he did and suffered for our salvation ;

(2.) An humble consciousness, that we can do nothing towards our salvation without Christ ; and,

(3.) A hearty dependance on his promises of grace and assistance to our sincere endeavours to acquire “ that holiness, without which no man must see the Lord.”

2. Q. *What do you mean by a saving Faith?*

*A.* By a saving Faith I mean “ the faith through which we are saved :” (Eph. ii. 8.) the faith of those, who “ believe in Christ to the saving of their soul.” (Heb. x. 39.)

Q. *And who are they, that “ believe in Christ to the saving of their soul ?”*

*A.* They, whose faith becomes instrumental to their salvation by its effects on their hearts and lives ; for instance,

\* (1.) They, who give proof of their faith

\* The numbers relate to the preceding Examples in this Chapter, with which the young reader is desired to compare these marks of Faith.

in Christ, by their open profession of their love and reverence of Him ;

(2.) Who seek faithfully and earnestly to Christ, that they may not, through unbelief, lose the inestimable benefits of the Gospel ;

(3.) Who, conscious of their sinfulness, think themselves unworthy of the least of God's blessings ;

(4.) Who are willing to renounce every thing, that can alienate them from God, and their reliance on his providence ;

(5.) Who, conscious of the weakness of their faith, pray earnestly to Christ for the daily increase of it ;

(6.) Who " diligently seek God," and " strive" to go to heaven by persevering in all the means of grace, which God has given them ;

(7.) Who set their affections on things above, and not on things on the earth ;

(8.) Who shew their faith in Christ by their obedience to his commandments, and their love of Him by their love of their fellow-creatures ;

(9.) Who do not " draw back from the Gospel unto perdition," but " continue " in Christ," and " endure unto the end," rejoicing if at any time they are " counted " worthy to suffer shame or death for the " sake of Christ."

3. Q. *Is saving faith entirely of our own acquisition?*

A. No, far from it. "No one can come to Christ," that is, sincerely and religiously believe in him, "except the Father draw him." (John vi. 44.)

Q. *How does God draw those who come to Christ?*

A. God draws men to Christ by giving them a disposition to receive those evidences of Christ's divine mission, which were manifested in his doctrines, miracles, and resurrection.

Q. *What must we do to acquire a saving faith?*

A. We must do, as Christ bade the Jews do, "Search the Scriptures; for they are they, which testify of Christ." (John v. 39.) We must "Prove all things," as far as is in our power, and "Hold fast that which is true." (1 Thes. v. 21.) To our study of God's word we must add a regular attendance on the publick ordinances of religion: for "faith cometh by hearing, and hearing by the word of God:" (Rom. x. 17.) and God has promised his especial blessing on those that do so. (Exod. xx. 24.) We must be constant and earnest in our most secret prayers to God, in full and perfect confidence, that what we so ask, he will not deny us. (Luke xi. 13.)

*Q. How may we know, if the doctrines recorded in Scripture are true, that is, derived from God, or not?*

*A.* We may know by following the direction, which Christ hath given us.

*Q. What is that direction?*

*A.* “If any will do the will of God, he shall know of the doctrine,” which Christ taught, “whether it be of God,” or not. (John vii. 17.)

*Q. Why does our doing the will of God, and our living in the practice of God’s commandments, enable us to understand the doctrines of the Gospel?*

*A.* Because, as, when men live in the habitual transgression, or neglect of God’s commandments, they live “without God” in the world; so, when they live in the practice of all God’s commandments, they live to God, and with God: they “walk humbly with their God;” meek, and lowly, and teachable; full of all good dispositions, and ever most desirous of that knowledge, which will keep them most truly in communion with God.

*Q. Did not Christ promise his especial grace, and revelation of himself to those, who should live in the practice of his commandments?*

*A.* Yes: our Saviour said to his disciples: “He that hath my commandments, and keepeth them, he it is that loveth me:



“ and he, that loveth me, shall be loved of  
 “ my Father, and I will love him, and will  
 “ manifest myself to him.” (John xiv. 21.)

Q. *What did Christ mean by the words :  
 “ I will manifest myself to him ? ”*

A. Christ explained his meaning to his  
 disciples. He answered, and said, “ If a  
 “ man love me, he will keep my words ;  
 “ and my Father will love him, and we will  
 “ come unto him, and make our abode with  
 “ him.” (John xiv. 23.)

Q. *How will God and Christ abide with  
 him, who keepeth Christ's commandments ?*

A. I suppose in the same manner as  
 GOD dwells with the humble and contrite :  
 (Isaiah lvii. 15.) as WISDOM, that is, THE  
 SPIRIT OF THE LORD, dwells with the good  
 and gentle and sincere : (Wisd. i. 4, 5.) as  
 GOD, and the HOLY GHOST well with  
 the pure in heart. (1 Cor. vi. 19. 2 Cor.  
 vi. 16.)

Q. *Tell me then, how from these passages  
 you suppose, that Christ will manifest himself  
 to those who love him, and keep his command-  
 ments ?*

A. He will manifest himself not visibly,  
 but spiritually, by the power and presence  
 of his Spirit, (Rom. viii. 9.) enlightening  
 the mind with gifts and graces, which are  
 unknown to worldly and sensual understand-  
 ings.



*Q. Why does the habitual transgression or neglect of God's commandments unfit men for understanding the doctrines of the Gospel?*

*A.* Because to live in the habitual transgression or neglect of God's commandments, is to "live without God in the world;" without the grace and assistance of his holy Spirit; and therefore without the *means* of understanding the spiritual truths of Christianity.

*Q. What does St. Paul say of the power of sin in blinding the mind against the knowledge of religious truth?*

*A.* "The natural man," that is, every man unassisted with the grace of God, and therefore under the power of evil and carnal dispositions, "receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

*Q. Do we not learn from the "Wisdom of Solomon," that the Spirit of the Lord withdraws himself from all, who live in habits of sin?*

*A.* Yes: we there learn, that "into a malicious soul Wisdom," that is, the Spirit of the Lord\*, will not enter; nor dwell in the body, that is subject unto sin. "For

\* See ver. 7.

“ the holy spirit of discipline and instruc-  
 “ tion will flee deceit, and remove from  
 “ thoughts that are without understanding,  
 “ and will not abide, when unrighteousness  
 “ cometh in.” (Wisdom i. 4, 5.)

*Q. What do we learn from the same book concerning the power of sin in hindering the knowledge of religious truth?*

*A.* We learn that sin blinds the understanding, and disables it from judging of the mysteries of God; and gives it a disrelish for the happiness of heaven.

*Q. Repeat the passage.*

*A.* “ The wickedness of sinful men hath  
 “ blinded them. As for the mysteries of  
 “ God, they knew them not; neither hoped  
 “ they for the wages of righteousness, nor  
 “ discerned a reward for blameless souls.”  
 (Chap. ii. 21.)

*4. Q. What are the chief hindrances of faith in Christ?*

*A.* The chief hindrances of faith in Christ come from,

- (1.) Neglecting to study the Scriptures;
- (2.) Neglecting to study the evidences of Christianity;
- (3.) Living in the habitual neglect of publick worship; and,
- (4.) Of private prayer, and,

(5.) Of the rest of God's commandments ;

(6.) And from the many sinful dispositions of the heart.

5. Q. *What would you advise them to do, who are most averse to believe the doctrines of Christianity ?*

A. I would advise them, *in the first place*, to study the New Testament, with at least as much diligence, as a Lawyer does his statute-book, that they may be competent judges of all its contents ; and would willingly convince them, that without such knowledge it is presumption to *decide* on any question, which concerns the truth of its doctrines, or the authenticity of its records.

I would then advise them to consider temperately and impartially what they *may* gain by sincere belief in Christ ; and what they *must* lose by unbelief, if Christianity be a true religion.

And, in order to determine its origin and truth, they should remember, (as a known historical fact, and therefore as a matter of *just authority*,) that in the first ages of Christianity great numbers of good and pious men, who had much better means of judging of the truth than we have, sacrificed their lives for their belief in Christ ; and

that in every succeeding age wise and learned men, of all ranks and professions, have been firm believers in Christianity. They should reflect, (as a matter of *conscience*) that these good and learned men may have been in the right, and they themselves be in the wrong; and therefore (in a case, where to be in the wrong may be fatal to their everlasting happiness) let them, for a time, distrust themselves and their own opinions. — Doubt has been sometimes considered as the parent of discovery. They know the value of it in mechanical and experimental subjects. Let them for once, apply it to their own minds. Who knows what valuable discoveries it may lead them to in the science of self-knowledge? Let them, then,

1. Distrust their *hearts*. “The heart is “deceitful above all things.” Let them search their own spirit, and seek the ground of their heart, and see, if they cannot discover some contrary bias, some moral disability, some political distraction, some worldly mammon, that intercepts the light of religious truth. Let them

2. Distrust their *judgement*. If they are enslaved to the world, its pleasures, riches, or honours, their judgement cannot be at liberty. If they serve mammon, they cannot serve God. If they set their heart on the

world, and earthly satisfactions, they cannot love God, nor the things of God. But some are so blinded by the world's influence, that they do not see this. Let them, then, try themselves by another criterion. Let them

3. Distrust their *knowledge*. They have, probably, never taken the pains to study the New Testament, as they would any other very valuable book, or to examine the Evidences of Christianity. They are perhaps, as yet unacquainted with the first principles of Christian evidence. They do not know, that the truth of Christianity rests on the *certainty* of a FACT, which the very enemies of Christianity allow was, from the time of the Apostles, universally acknowledged by all, who called themselves Christians, THE RESURRECTION OF CHRIST from the dead. Let them

4. Distrust their own *ability to discern the truth*. If their *knowledge* be deficient, or their *judgement* perverted, or their *hearts* occupied;—if they do not consider the question concerning the truth of Christianity, as the most important, that can possibly employ their minds, or exercise their reason;—if they trust to their own understanding, and expect to measure the deep things of God without his assistance;—they will judge with ears that hear not, and with eyes, that

see any thing but the truth. They should, then, (as they believe there is a God, who must be a rewarder of them, that diligently seek him,) pray to God to give them help and light in their endeavours to acquire a right understanding of spiritual truths, and of every thing, which it concerns them for the sake of their immortal souls to know; and especially of that *Revelation* which claims to be *His*, as delivered to the world from *Him*, and in *His* name, and by *His* own Son; and professes to contain in it the knowledge of the only sure means of happiness in another life.

5. With the hopes of His assistance, they should, in good earnest, study the Evidences of Christianity. After convincing themselves of the authority which is due to the literal testimony of Scripture by reading the *third* of Bishop Gibson's *Pastoral Letters*, or any other short treatise on the subject, they should proceed to the New Testament, and begin with the narrative of the RESURRECTION OF CHRIST, and compare the Evangelists' account of that *event* with the *effect*, which it had on the minds and conduct of the Apostles. Let them, under this impression, review the whole *Gospel history* of Christ, and compare his birth, miracles, death, and resurrection with the *Prophe-*

cies of the Old Testament, as stated by the Bishop of London, or Dr. Paley, or Mr. Kett.

6. They may greatly strengthen their convictions of the authenticity of the New Testament by reading Dr. Paley's *Horæ Paulinæ*; and may very usefully extend their view of the Evidences of Christianity by reading the Bishop of London's *Summary*, or Bishop Gibson's *First Pastoral Letter*.

7. Let them improve the impressions of evidence and faith, as they arise in their minds, by secret prayer to Him, who is the author and giver of every thing that is good in man; who alone can remove the "stumbling-block" of prejudice, and give simplicity to the perverse, and sight to the spiritually-blind.

Let them follow the direction of Him, who brought the New Covenant from God to man, and has assured us, that the practice of God's commandments is the best guide towards discovering whether the Gospel of Christ be derived from God or not. Let them, therefore, as a trial of their own sincerity, as well as a means of directing their judgement, be not only assiduous in the duty of prayer, but be more than usually observant of all their other duties.

Let them give to the records of Christia-



nity the same fair hearing, and to its evidences the same degree of weight, which they do to History in general; and then, if their minds be otherwise rightly disposed, and prepared, as before suggested, there is great reason to hope, that what produced conviction in the minds of Christ's *first disciples* will not lose its effect on their own.

With such dispositions towards the truth, Dr. Paley's *Evidences* may be read with the happiest advantages\*.

But however well convinced they may be, by these means and evidences, that JESUS CHRIST is the SAVIOUR, the MESSIAH, they must not think the work of faith done. There is a progress and improvement in every grace and virtue. Christ's own disciples prayed Him to "increase their faith." St. Peter exhorts us to "grow in grace, and in the knowledge of our Lord Jesus Christ."

Let them, therefore, with the reading of the Scriptures continue the study of Scriptural and Christian evidences; and for this purpose read again Bishop Gibson's *Pastoral Letters*, and Dr. Paley's *Evidences*, and proceed to Bishop Butler's *Analogy*.

They will observe, in a course of Christian

\* See the acknowledgment of a converted Deist in the Preface to the second Part of this Catechism.



evidences, that the object of almost all treatises on the truth of Christianity, is confined to the proof that JESUS CHRIST is HE, THAT SHOULD COME into the world, to be THE SAVIOUR of the world. And indeed it is one subject to prove the truth of the Christian religion, and another, to ascertain all the doctrines, of which Christianity consists. But though the *Messiahship* and the *Divinity* of Christ have, generally, been separately treated, they who study for themselves the Scripture evidences of our religion, will find them united in the testimonies of “the Apostles and Prophets,” as well as in Christ’s own *testimony of himself*. As a ground-work for such inquiry Mr. Sharp’s Tract *on the uses of the definitive Article in the Greek text of the New Testament* will supply them with some impregnable authorities, which are the more interesting, because they have been very much neglected,—to the mere English reader, indeed, totally lost ;—and the more valuable, because they rest on the plain solid ground of grammatical principles.

The following passages of St. Paul, which I give from the exposition of Mr. Gilpin, shew the great utility of studying the evidences of Christianity, as means of faith; and the necessity of personal endeavours and patient perseverance for perfecting the faith

and conduct of a Christian. “ It is the  
 “ constant subject of my prayers, and thank-  
 “ fulness, that you may continue in union  
 “ with Christ; and that your minds may  
 “ be enlightened more and more by con-  
 “ templating the greatness of this dispensa-  
 “ tion; and the wonderful events, especi-  
 “ ally the *resurrection*, and *exaltation* of  
 “ Christ, whereby God hath united unto  
 “ himself, the whole race of mankind in  
 “ one, vast, comprehensive scheme of salva-  
 “ tion.”

“ To conclude, my brethren, exert stren-  
 “ uously those endeavours, which will be  
 “ further aided by the divine grace. You  
 “ have not only the opposition of wicked  
 “ men to combat; but must expect also the  
 “ opposition of wicked spirits. Put on  
 “ therefore that divine armour, which the  
 “ Gospel hath provided. It will serve you  
 “ in every exigence. Let truth, honesty,  
 “ and sincerity, surround you like a mili-  
 “ tary belt. Let a good conscience be your  
 “ breast-plate; and a peaceable disposition,  
 “ like greaves, defend your steps. But let  
 “ the shield of faith—a firm belief in the  
 “ truths of religion—be your great security  
 “ against every attack. Crown all with the  
 “ helmet of salvation—the hope of everlast-  
 “ ing life: and for your offensive arms,  
 “ take the word of God, which is the word

“ of the Spirit.—In using these divine arms  
“ add constant prayer to God for yourselves  
“ and others.” (Ephes. i. 15—23. vi. 10  
—18.)

---

§. 3.

CONCLUSION.

1. *From the belief and testimony of Christ's disciples, and 2. From the force of Christ's own testimony of himself: —3. With Reasons accounting for the existence of UNBELIEF in spite of all the Evidences of Christianity.*

1. Q. *You said\*, that Christ intended, that the fulfilling of his prophecies and promises should be an evidence to his disciples of the truth of his testimony of himself, and that he came from God. Had it this effect on their minds?*

A. Yes. “When he was risen from the

“ dead, his disciples remembered, that he  
 “ said this unto them,” that he should rise  
 again on the third day, after his crucifixion;  
 “ And they believed the Scriptures,” which  
 testify of Christ, “ and the word, that Jesus  
 “ had said.” (John ii. 22. Luke xxiv. 8.  
 John xii. 16.)

2. Q. *What is the general conclusion,  
 which you draw from Christ's testimony of  
 himself?*

A. When a person by the power of work-  
 ing miracles, shews himself to be highly fa-  
 voured of God; and, by his whole life and  
 conduct, to be the friend of truth and vir-  
 tue; if he gives any publick testimony of  
 himself, and willingly suffers death for it;  
 we may conclude, that he must, beyond all  
 doubt, be, what he declares himself to be:  
 and, therefore, that JESUS CHRIST, who de-  
 clared himself to be THE SON OF GOD, THE  
 MESSIAH, and submitted willingly to die for  
 this testimony of himself, was undoubtedly  
 THE MESSIAH.

3. Q. *Since we have such clear evidences  
 of the truth of Christianity, is it not sur-  
 prising, that there should be any UNBE-  
 LIEVERS?*

A. No: we ought not to be surpris'd at  
 any event, of which Christ forewarned his  
 disciples\*. We ought not to be surpris'd

\* See above Chap. III. §. 2. No. 6.

at a want of faith, where pains are not conscientiously taken to know the truth by studying the Scriptures, and the evidences of Christianity, and following the means of grace, which God has given us.

*Q. But is it not surprising, that learned men and philosophers should be unbelievers?*

*A.* No. Men may have great learning without being learned in the Scriptures, or in the evidences of Christianity. Besides, why should we be surprised at that being the case now, which was in the days of Christ and his Apostles? At the first preaching of the Gospel “Where was the wise? where “ was the scribe? where was the disputer “ of this world?” (1 Cor. i. 20.) not among the disciples of Christ. The truths of the Gospel were “revealed not to the wise and “ prudent,” that is, to the worldly wise and learned; to men proud of their knowledge, and wise in their own conceits; “but to “ babes,” to men humble and teachable, as children. (Matth. xi. 25.) The Cross always was, and always will be, “To the Jews,”—to men of prejudiced minds—“a stumbling “ block; and to the Greeks”—to vain presumptuous imaginations—“foolishness:” (1 Cor. i. 23.) and nothing but the grace of God can bring them to know, that “The “ foolishness of God is wiser than men, and

“ the weakness of God, stronger than men.”  
(1 Cor. i. 25.)

*Q. Did not Christ say, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, (Matth. xviii. 3.) and again, How can they believe who receive honour one of another, and seek not the honour, which cometh from God only? (John v. 24.) what do you learn from these passages?*

*A. I learn, that worldly honour, when it is preferred to the honour of a good conscience, is a great hindrance to faith; and that without humility it is impossible to be a Christian, or to go to heaven.*

*Q. Is learning an impediment to faith?*

*A. Learning is not an impediment to faith only so far as it has a tendency to puff up the mind, (1 Cor. viii. 1.) and fill it with vain conceits of itself, and a love of perverse disputation.*

*Q. It has been sometimes said, that men have become unbelievers in Christianity, because of those, who profess to believe in Christ, so few live like Christians: Is this reasonable?*

*A. No: because Christ had prepared the world to expect it, in declaring, that “ Many are called, but few are chosen:” (Matth. xx. 16.) and, that “ Strait is the gate, and narrow is the way, that leadeth*

“ to everlasting life ; and few there be that  
 “ find it.” (Matth. vii. 14.)

Q. *Do you think, then, that the unbelief of some, and the bad lives of others, should be a reason for disbelieving the doctrines of Christianity ?*

A. No. There were unbelievers, and bad livers, in the days of St. Paul ; but he said, “ What, if some do not believe, shall  
 “ their unbelief make the faith of God of  
 “ none effect ?” (Rom. iii. 3.) In order to judge impartially and truly of the evidences of Christianity we must look not to the opinions of men, but to the word of God ; not to the sins of others, but to our own ; not to *their* *disbelief* of a Saviour, but to *our own* want of one.

THE END OF THE THIRD PART.

## APPENDIX.

## PRAYERS

*From the book of Common Prayer, consisting of Acts of Faith, and exercises of Devotion, applicable chiefly to the fourth and fifth Chapters of the preceding Catechism.*

1. *A Prayer for God's grace to profit by reading the Scriptures.*

BLESSED Lord, who has caused all holy Scriptures to be written for our learning; Grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience, and comfort of thy holy word, I may embrace and ever hold fast the blessed hope of everlasting life, which thou



hast given us in our Saviour Jesus Christ.  
*Amen*\*.

2. *A Prayer for Faith in Christ, and holiness of life.*

O HOLY Jesus, meek lamb of God, bread that came down from heaven, light and life of all holy souls, create in me a true and living faith in thee; O fill me with all thy holy nature, spirit, tempers, and inclinations, that I may be born again of Thee, and be in Thee a new creature, quickened and revived, led and governed by thy holy Spirit†.

3. *Prayers for the gift and increase of faith.*

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; grant me so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that my faith in thy

\* Collect for the second Sunday in Advent.

† From William Law.

fight may never be reproved. Hear me, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen*\*.

GRANT, I beseech thee, Almighty God, that like as I do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so I may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen*†.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that

\* Collect for St. Thomas's day.

† Collect for Ascension day.

suffer for thee, our only Mediator and Advocate. *Amen*.\*

O Almighty God, whom truly to know is everlasting life; grant me perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that, following the steps of thy holy Apostles, Saint Philip and Saint James, I may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen*†.

O Almighty God, who by thy blessed Son, didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant me grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen*‡.

Almighty and everlasting God, give unto

\* Collect for St. Stephen's day.

† Collect for St. Philip and St. James.

‡ Collect for St. Matthew's day.

me the increase of faith, hope, and charity; and that I may obtain that which thou dost promise; make me to love that which thou dost command, through Jesus Christ our Lord. *Amen*\*.

4. *A Prayer for constancy in Faith.*

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give me grace, that, being not like children carried away with every blast of vain doctrine, I may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen*†.

5. *A Prayer for the conversion of Unbelievers.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels,

\* Collect for the fourteenth Sunday after Trinity.

† Collect for St. Mark's day.

and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen*\*.

*6. Prayers for grace to know the will of God, and to keep it.*

O Lord, I beseech thee mercifully to receive the prayers of thy servant, who calls upon thee ; and grant that I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen*†.

ALMIGHTY God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; I humbly beseech thee, that as,

\* Collect for Good Friday.

† Collect for the first Sunday after Epiphany.

by thy special grace preventing me, thou dost put into my mind good desires, so by thy continual help I may bring the same to good effect, through Jesus Christ our Lord, who liveth, and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen* \*.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give me grace that I may always most thankfully receive that his inestimable benefit, and also daily endeavour myself to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen* †.

\* Collect for Monday in Easter Week.

† Collect for the second Sunday after Easter.



**CHRISTMAS CATECHISM;**

**OR, A**

**PLAIN ARGUMENT**

**FROM THE GOSPEL HISTORY**

**FOR THE**

***DIVINITY OF CHRIST.***





## CHRISTMAS CATECHISM.

---

Q. **F**OR *what* END did Christ come INTO THE WORLD?

A. "Christ came into the world to save sinners." (1 Tim. i. 15.)

Q. *How* do you mean "to save sinners?"

A. To save them from the power of sin here, and the everlasting punishment of it hereafter.

Q. *How* must we be saved from the everlasting punishment of sin?

A. By Christ's DEATH. He was "manifested in the flesh," that is, was made man, to DIE, and to be "THE PROPITIATION, for the sins of the whole world." "By his own blood Christ obtained eternal redemption for us." (1 Cor. xv. 3. 1 John ii. 2. Heb. ix. 12.)

Q. *How* must we be delivered from the power of sin here?

A. By "the spirit of Christ," (Rom. viii. 9.) "For he came to destroy the works of the devil—to redeem us from all ini-

“quity, and to purify unto himself a peculiar people zealous of good works.” (1 John iii. 8.—Tit. ii. 14.)

*Q. Must we not also use our own most earnest endeavours?*

*A.* Yes. We must “watch and pray” against all temptation to sin; (Matth. xxvi. 41. Mark, xiii. 13;) and study God’s word that we may be sanctified by it. (John, xvii. 17.)

*Q. Could no one save sinners but Christ?*

*A.* No: “There is none other name under heaven given among men, whereby we must be saved.” (Acts iv. 12.)

*Q. Could not Christ save sinners without dying for their sins?*

*A.* No.

*Q. Why could not man’s redemption be accomplished without the death of Christ?*

*A.* Because it was the will of God, and fore-ordained by God, that Christ should die for the sins of the world.

*Q. How do you know that Christ’s death was fore-ordained by God?*

*A.* Because it was foretold by the prophets.

*Q. Have you any other reason for believing that Christ’s death was necessary for our salvation?*

*A.* Yes. The INCARNATION of Christ, that is, Christ’s being made man, and being

*born into the world, seems to be a proof that his death was necessary for our salvation. For he, who "in the beginning was " with God, and was God," " became " flesh," and " took upon him the form," that is, the nature " and likeness of man," on purpose, as it seems, that he might " be- " come obedient unto death," (that is, might be capable of dying) " even the " death of the cross." (John i. 1. Philipp. ii. 6, 7, 8.)*

---

## §. 2.

*Q. Where was Christ before he came into this world, and was manifested in the flesh?*

*A. He was in Heaven. " He came " down from Heaven. He was with God " his Father, before the world was, before " the foundation of the world: he was in " the bosom of his Father, and in his Fa- " ther's Glory." (John iii. 13. vi. 33. 62. —i. 1. xvii. 5. 24.—i. 18. xvii. 5.)*

§. 3.

*Q. How was Christ's manifestation in the flesh made known to the world?*

*A.* By the message of an angel who declared to Mary his mother and to Joseph, what manner of child it should be, that should be born of her, and at his birth proclaimed him to certain shepherds.

*Q. Where was Christ born?*

*A.* In Bethlehem of Judea. (Matt. ii. 1. 5, 6.)

*Q. Under what name was he made known?*

*A.* He was called JESUS, a Saviour, the Son of God, the Son of the Highest.

*Q. Who was the mother of Jesus?*

*A.* The Virgin Mary.

*Q. Was any prophecy fulfilled by the birth of Jesus Christ?*

*A.* Yes: "All this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name EMMANUEL, which, being interpreted, is GOD WITH US." (Matth. i. 22, 23. Isaiah vii. 14.)

## §. 4.

*Q. What was Christ put to death for?*

*A.* For blasphemy, as the Jews thought it, in calling himself the Son of God.

*Q. In what did the Jews say the blasphemy consisted?*

*A.* In this, that he being, as they supposed, a mere man, called God his own Father, thereby declaring himself to be equal with God, and to be very God. (Jōhn v. 18. x. 33.)



## §. 5.

*Q. What did Christ ever say of himself, which implied that he was God?*

*A.* He said that he was one with God, and partook of the glory of God, before the world was, that is, from all eternity.

*Catechist. Repeat the passage, in which he said that he partook of the glory of God from all eternity.*

*A.* "And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee, before the world was." (John xvii. 5.)

*Q.* *What did Christ ever say of himself, which implied, that he was equal with God?*

*A.* He said that "He and his Father are one:" that "The Father hath given all things into his hand:" that "What things soever the Father doeth, these also doeth the Son likewise:" that "The Father hath committed all judgement to the Son, that all men should honour the Son, even as they honour the Father." John x. 30.—iii. 35.—v. 19.—v. 22.

---

### §. 6.

*Q.* *Where do we find the first evidences of Christ's divinity?*

*A.* In the ancient prophets, Isaiah, (vii. 14.) Jeremiah, (xxiii. 6.) and Daniel, (vii. 14.) where he is called "Immanuel," that is, GOD with us: "The Lord," that is, JEHOVAH, "our righteousness:" and his "dominion" is declared to be an "EVER-LASTING dominion."

*Q.* *Who in Christ's time first bore testimony to his divinity?*

*A.* The angel, who at his birth proclaimed him to the shepherds, as “Christ, THE LORD:” The shepherds who made known this saying, that was told them: And the Demoniacks, who acknowledged him to be “THE SON OF THE BLESSED.”

*Q.* *Who were the first witnesses to Christ's own testimony of his divinity?*

*A.* His enemies, the unbelieving Jews, both the people, and their rulers.

*Q.* *How were the unbelieving Jews witnesses to Christ's testimony of himself?*

*A.* By reporting and interpreting his words.

*Q.* *Do you call the unbelieving Jews earlier witnesses than the Apostles?*

*A.* Yes: because the Apostles appear not to have known\* that Christ was God, till after his Resurrection and Ascension into heaven.

*Q.* *In what manner was the Divinity of Christ unfolded to the world in Christ's time?*

*A.* An angel proclaimed it at his birth; the shepherds reported it; the Demoniacks confessed it. Christ afterwards asserted himself to be God, by calling God his own Father, and himself the Son of God, in a sense, which implied that he was equal with God, and was God;—so even his unbelieving hearers understood him:—the Jews



condemned him to death for it:—the Apostles, after his resurrection, and ascension, preached it and published it to the world.

---

§. 7.

*Q. As Christ knew, that this was the sense in which the Jews understood his testimony of himself, when they first charged him with blasphemy for it,—did he, at his trial, attempt to deny the charge?*

*A.* No: he admitted the charge and confirmed it, and died for it; and appealed to the day of judgment, as their future proof of it.

*Q. What are Christ's words?*

*A.* When “the high priest asked him, “and said unto him, art thou the Son of the Blessed? Jesus said, I am; and (*as a proof that I am*) ye shall (*at the day of judgment*) see (*me*) the Son of Man, sitting at the right hand of power, (*that is, at the right hand of God*) and coming in the clouds of heaven.” (Mark xiv. 61, 62.)

*Q. If Christ had not been the Messiah, the Son of God, in the sense, in which they understood him, would he not have undeceived them?*

*A.* If Christ had not been the Messiah, the Son of God, in the sense, in which the Jews understood him, he would have deceived them, to save his own life, and to free them from a very great delusion.

*Q.* But Christ was put to death for calling himself the Son of God; what then do you conclude?

*A.* I conclude that Jesus Christ really was what they charged him with calling himself, THE SON OF GOD; and in the sense in which they understood him; that is, that he was EQUAL WITH GOD, and therefore was VERY GOD.

---

### §. 8.

*Q.* You say that in the lifetime of Christ the Apostles appeared not to know that Christ was God; where do you find this?

*A.* It appears from their expecting a temporal deliverer, instead of a spiritual one; and from their not knowing, till after the resurrection and ascension of Christ, the end of his coming into the world.

*Q.* Where do you learn that before the resurrection and ascension of Christ his Dis-

*ciples did not know the end of his coming into the world?*

*A.* I learn it from Christ's rebuke of St. Peter. (Matth. xvi. 23.)

*Q.* *Where do you learn that they expected a temporal deliverer?*

*A.* I learn it from the acknowledgement of the two Disciples, (who were going to Emmaus) that their hopes of his being their deliverer, were disappointed by his death, (Luke xxiv. 21.) and from their inquiring of Christ soon after his resurrection, if he would, at that time, restore the kingdom to Israel. (Acts i. 6.)

*Q.* *What was their opinion of Christ after his resurrection and ascension into heaven?*

*A.* Convinced partly by his resurrection from the dead, according to his promise that he would *raise himself* from the dead, and fully instructed by the Holy Spirit after his ascension, they believed him to be "their Lord and their God"—"the word made flesh;" "God manifest in the flesh;" in whom "dwelt ALL the fulness of the Godhead bodily;" "Emmanuel," or, "God with us"—"the creator and upholder of all things," who "in the beginning" of all things "was with God, and was God"—"the true God and eternal life;" and "over all God blessed for ever." (John xx. 28. i. 14. 1 Tim. iii.

16. Col. ii. 9. Matth. i. 23. John i. 3. Heb. i. 3. John i. 1.—1 John v. 20. Rom. ix. 5\*.)

---

## §. 9.

*Q. Now tell me in few words, what you conclude from Christ's testimony of himself, as attested by the Jews of his own time, condemned by their rulers, but universally declared by the Apostles?*

*A.* I conclude that Christ, the Son of God, is one with God, and equal with God, both in nature and power, and in glory, and therefore is very God. Christ asserted it; the Jews condemned him to die for it; he sealed his testimony with his blood. The Apostles, partly convinced by his resurrection from the dead, and fully instructed by the Holy Spirit after his ascension into heaven, believed it, and preached it, and died for it.

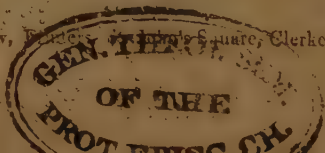
\* Whatever difficulty may be found in the various readings of any of these passages, it must vanish in the full light of their united evidence. To them we may confidently add the very important testimonies, which, in his Remarks on the use of the Definitive Article in the Greek Text of the New Testament, Mr. Sharp has most happily recovered from the erroneous constructions of the common English version.

## §. 10.

Catechist. *The Jews, then, put Christ to death, as an impostor and blasphemer; and yet Christians have believed in him, and worshipped him, as the Son of God, for almost eighteen hundred years. How do you account for this?*

A. It was the will of God, that Christ should die for the sins of mankind. If the Jews had believed him to be the Son of God, they would not have put him to death. — If he had not been put to death as he was, he would not have “borne our sins in his own body on the cross,” that is, he would not have died for our sins, THE END, for which he CAME INTO THE WORLD:—he would not have given that great and inestimable proof of the truth of Scripture, and of his own promises, which HE did, by *rising from the dead*:—and the Apostles would not have left us that sure evidence of their own belief in Christ, the ground and confirmation of ours, which THEY did, by *dying for their crucified Lord and Master*.

FINIS.

Bye and Law, *Printed at John's Square, Clerkenwell.*







239 G

B912

Burgess, T.

Evangelical Christianity

239 G

B912



